Kshīr Bhavani
TIMES

योगमातिष्ठ उत्तिष्ठ [Resort to Yoga and Stand up)

THE EMANCIPATED EMANCIPATOR

GURU MAHARAJ
SHRIPAD SHRIMAN SHRI BHAI DHARAM DUTTJI

Pt. T.N.Khosa's Guru. whom he would always refer to as *Guru Maharaj*, was the seventh generation descendent of Baba Biram Shah who, in turn, was a direct disciple of Bavari Sahiba, the saint-spinster daughter of Birbal, the famous courtier of Akbar, the Great. Baba Biram Shah had reached Poonch travelling circuitously through numerous cities, towns and villages of north-west India. He had finally come to settle in a village near Poonch. It is said that he had made a small hut for himself with a small flower garden laid in front of it. One day a cow had strayed into the Baba's flower garden and he had spontaneously shouted aloud : **"Kis Saurey Di Gaai Hai"** meaning "who is the father-in-law to whom this cow belongs?". That had brought the owner of the cow running to the Baba, entreating him, with all humility, to fulfill his (Baba's) utterance which implied that the Baba, should marry his daughter–daughter of the owner of the cow. Then, the Baba is said to have sat in deep meditation transforming him into a Samadhi. After emerging from the Samadhi, the Baba had consented to his marrying the daughter of the owner of the cow. In consequence of this divine wed-lock, Pandit Khosa's Guru-Maharaj was to be the seventh generation scion of the Baba Biram Shah, About Pandit Khosa's *Ardhangani, (Mummyji)*, the Guru Maharaj is said to have disclosed that she was his seventh daughter, implying that in the present and the preceding six lives, the Baba have been having *Mummyji* as his daughter.

[This anecdote was narrated to me by Pandit Khosa personally, in Nov. 2006 ... BLK]

क्षीर भवानी टाइम्स
KSHIR BHAVANI TIMES
योगमातिष्ठ उतिष्ठ [RESORT TO YOGA AND STAND UP]
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Kashmiri Pandit Sabha, Ambphalla,
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Cover Picture : **PT. KHOSA ON WAY TO THE ABODE OF THE BLESSED**

A WAVELET OF VEDIC WISDOM

अनुपश्य यथा पूर्वे प्रतिपश्य तथाऽपरे।
सस्यमिव मर्त्यः पच्यते सस्यमिवाजायते पुनः॥ [कठोप० 01/01/06]

[Consider how your forefathers behaved in the past and also consider how others behave now. The mortal, like corn, ripens and falls (dies) and like corn is he born again] *[Kath-Up 01/01/06]*

EXPLANATION :

The import of this verse can better be understood with reference to the narrative of Yama and Nachiketa forming the back-drop of this Upanishad. Motivated by mundance desires, Rishi Uddalak, performed Vishwajit Mahayagnya which presupposed giving away all his possessions as gifts. Uddalak, however, was careful to sacrifice only his cattle, and of these only such as were useless—the old and barren. Nachiketa, son of Uddalak, though still a child, possessed with unflinching faith, was pained on his father's unethical conduct. That impelled the young boy to accost his father with the question: " I too belong to you; to whom would you give me ?" His father did not respond, but Nachiketa repeated the question second and then the third time, upon which the father retorted: "I give you to Yama–the Death." Nachiketa reflected on two specific counts: He felt that a disastrous karmic fate awaited his father because of the latter's unbecoming conduct. Secondly and more importantly, he felt that his father must be repentant after having uttered the words condemning him (Nachiketa) to death, in an agitated mind and might now back track and thus commit yet another sin. However, Nachiketa was determined to go to Yama, the God of Death, in faithful obedience to his father's dictate, inadvertent though it was. He, therefore, consoled his father, suggesting not to regret his vow.

In the instant verse, Nachiketa counsels his father to reflect on the path of righteousness that people would generally adopt in the past as also the path of righteousness the great ones of their own times did adopt. They would not swerve from the path of truth even for fear of death. It was, therefore, unwise on the part of his father to break his word for fear of sending his son to the God of Death. Human life is no better than a corn that grows and falls. The idea is to underline the transitoriness of human life because of its being subject to repeated deaths and births until its final emancipation. The Truth, on the other hand, is imperishable and eternal. It is, therefore, never proper to sacrifice the truth for securing trifling mundane gains and momentary pleasures of life. Getting tempted to do undesirable things, falling prey to petty prejudices, telling lies just for petty and trifling gains only prolong our agony. The idea of Naceketa is to bring home to his father the ultimate good of truthfulness as opposed to the temporal gain obtainable by adopting unethical and unrighteous course. The mind and heart of Nachiketa had become fearless because of his love for truth. He was not scared even of death. Naciketa , therefore, personifies an ideal human life. Swami Vivekananda says : "Truth does not pay homage to any society, ancient or modern. Society has to pay homage to Truth or die".

We find almost an identical idea reflected in the Gita: ***Vasamsi Jiirnani Yathaa Vihaaya, Navani Grehani Naroapurani...[02/22] Jatasya hi dhruvo mrituu, dhruvam janama mritasya ca...[02/27]*** and ***Accedyo 'yam adahyo 'yam akledyo 'sosya eva ca...[02/24]***. Here, perishability of body vis-a-vis imperishability of *Aatma (or*, say, Truth) is brought out to bring home utter ignorance on the part of a person who grieves over the loss of his/ her near and dear ones.

[Explanation by BLK]

From President's Desk

Sisters and Brothers,

NAMASKAR

I should begin by paying my homage to the memory of Shri T.N Khosa who gave up his mortal coil, quite unexpectedly, while holding the office of the President, Kashmiri Pandit Sabha, Jammu. Shri Khosa had the distinction of remaining the President of the Sabha for nearly fourteen years, in a row, since 1994. During his stewardship, the Sabha emerged as a leading representative body of the Kashmiri Pandits at the national and international level. The various programmes and projects started during Shri Khosa's tenure as President, need to be given prime attention and new programmes also have to be initiated to resolve the burning problems our community is faced with.

We have entered yet another year of our forced exodus. The eighteen years have already gone by. These eighteen years have witnessed formidable changes that have taken place in the world. The changes in Science and Technology are so fast that societies all over the globe are struggling hard to keep pace with these changes. To generate the movement in the right direction and to accelerate it in line with the global changes, societies need peace, harmony and a free and fair access to opportunities. Mankind has shown that it has the inherent ability to evolve and adjust to emerging social situations provided this process of evolution and adjustment is not hindered by man made obstacles.

Kashmiri Pandits, through ages, have shown that their inherent strength of head and heart has always kept them abreast with the changes occurring in society, polity and economy in their own land and far beyond. Kashmiri Pandits have handled all the challenges thrown upto them, gracefully and competently.

What is saddening is that in a secular and democratic Nation, this community is faced with discrimination, deprivation and terror for no fault of theirs. Still more saddening is that both the centre and State Governments have failed to redress their problems. With very unfavorable living conditions, with limited educational avenues highly limited health and sanitation facilities and with practically no employment avenues within their native land, this community has been left high and dry with no one to show any serious concern for them.

This is high time; the powers that be, should wake up and dispense justice to this community.

The community of Kashmiri Pandits has a very big responsibility on their shoulders of standing united to fight for its Political rights. A still bigger responsibility on our shoulders is to preserve our tradition, culture and distinct ethnicity.

I wish you all a very Happy Shivratri and pray for your Peace Prosperity and Progress.

Prof. A.N. Sadhu

EDITORIAL

ADIEU

"Death be not proud, though some have called thee mighty and dreadful for thou are not so."
(John Donne)

The mortal frame of Pandit Triloki Nath Khosa has ceased to be. He has slipped into a perennial sleep quietly, breaking asunder all his fetters. He has, virtually, breathed his last, in his boots. Though not keeping well for some time past, he never allowed his ailment to outrival his spirit. His spiritual heart continued to heal him constantly. Each day his undaunted spirit renewed his body and mind making him look strong, radiant and serenely happy. His *exit* from the stage of life was an amazingly unforgettable piece *of theatrical* performance. He moved out in a spectacular fashion to meet his maker—his *director, producer and script writer,* all rolled into one.

Pandit Khosa appeared to have kept himself in complete readiness to respond to the call of the kingdom of heaven, and, he did it with amazing alacrity. He lived his life with grace and dignity and faced his death with the same grace and dignity. *"Just as a day well spent brings happy sleep, so a life well spent brings happy death" (Leonardo da vinci)* The Isa-Upanishada beautifully portrays an ideal situation where death is faced boldly, with the full knowledge of the process of it. It describes the last moments of life of a devotee who, understandably, having kept his mind constantly attuned to God, readies himself to face death. Though physically infirm, his mind is steady and calm and he prays thus :

> *Vayur-anilam-amritam ath edam bhasm-antam-sariram;*
> *Om krato smara kratam smara krato smara kratam smara:*
> *Agne naya supathaa raye asman, visvaani deva vayunaani vidvaan;*
> *Yuyodhasmad juhuraanam eno, bhuuyisthaam te nama uktim vedhema [Ish-Up/17,18]*
>
> *[The vital forces in me are about to merge in the immortal prana–the cosmic energy; then this mortal body shall be reduced to ashes. O' Mind, remember your good deeds, remember; ....O' Agni, lead us by the good path that we may enjoy the wealth (the fruits of our good deeds); thou knowest all our deeds, destroy our residual sins; we salute thee, again and again]*

Pandit Khosa's last moments bear a striking similarity to those of the Isha-Upanishdic devotee. From all indications available, we can say that Pandit Khosa took a nap of ***Yoga-nidra*** (Meditational Sleep) on his way to ***Maha-nidra*** (Great Sleep).

Attaining mental state to enable one to face death in such a splendid manner is not easy. It is a Razor's Edge—***Khurasva-dara nishta duratya kavuyo vadanti***—says Kath-Upanishada [01/03/14]. Re-incarnation is the bedrock of our ideology. We learn from our scriptures that a human frame can be attained only after passing through 8.4 million lower species, that the human species is considered a *Karmabhumi* and that spiritual progress can be ensured only

in this species: *[Kul, Tntr: 01/16]*. And, as per the Gita, it is only after many births in human frame that a man starts realizing his true self *[VII/19]*. It is thus a long and tortuous pilgrimage from animality to divinity, through humanity. That is why we are cautioned to avail ourselves of this hard to attain human frame for the final emancipation, and those who do not do so are condemnable sinners *[Kul, Tntr: 01/19]*. But how, in fact, can one avail of this opportunity? ***Shradha*** and ***Samarpan,*** are the catch words of all the faiths of the world. The Gita, however, puts it in a very lucid manner: *By thinking of God at all times with mind and reason set on Him, we can ensure our final emancipation: [VIII/07]*. The final emancipation has to happen, sooner or later. God, however, will wait *'Till the last lame lamb will pass'* as a Biblical saying goes. Thus the thoughts of the last moment are of creative significance. But the last thoughts, in turn, are determined by the thoughts of lifetime. Pandit Khosa was a man of *Sada Tadbhavabhavita ... and... Yudha.* He had blended devotion to God with creativity, *Bakhti with Karma,* to forge a powerful weapon to fight and to seek liberation, both.

God is a supreme lover. He loves everyone and everything, unconditionally. For seeking proximity to Him, man has also to love everyone and everything. The greater the number of our friends and admirers, the closer we are to God. Pandit Khosa loved people and people loved him, in return. God is also a supreme giver. He gives everything to everybody without asking. In order to seek admission to God's club, man has to imbibe the trait of giving. The opening verse of Isha-Upanishada says *'whatever changeful there is in this world, is all enveloped by God and should be partaken of with a complete sense of detachment, never coveting wealth of anyone'*. A man is dispossessed of everything on leaving this world. Man must, therefore, learn to give away generously as much as he can of whatever he comes to possess here. Mahatama Gandhi says : *"Give all, gain all; keep all, lose all"*. The same idea is triggered by the sermon of Jesus: *"Get rid of everything, give it to the poor, take up your cross and follow me"*. Pandit Khosa amply demonstrated his desire to *give*.

Inspired by his single-minded devotion to his Guru-Maharaj, Pandit Khosa assimilated the essentials of Karmayoga, as enshrined in the Bhagvat Gita: *Yogah Karmasu Kaushlam. [work done to perfection is Yoga] [02/50]*. That set his mind to work selflessly and ceaselessly, with his sleeves up, for the good of society, in general, and for his beleaguered community, in particular. During the course of this *Yudha,* he resurrected the KP Sabha, rejuvenated it and transformed it into a vibrant organization with global ramifications.

Taking an integerated view of all the above pointers, one should be led to believe that Pandit Khosa had gained substantially in his latest incarnation to secure a place of honour in close proximity to God. It is, perhaps, in respect of such situations and such personalities that the Bible proclaims: ***"O' Death, where is thy sting ? O' Grave, where is thy victory ?"***

Editor

MOMENTS OF MEDITATION

SPIRITVALITY IN PRACTICE :

✷ Real spiritual experience means moving around with a smiling face, a loving face. That is spiritual. To see the spirit in others and to love everyone; to rise above the little differences of the lower nature and bring harmony wherever you are. If you can't live harmoniously with others, what is the use of the spiritual practice ?............Learn to love everyone equally, no matter what he or she is ....If that happens in your life, you will know that you are growing spiritually.. [GURU DEVA]

✷ Chastity. It is the corner stone of all practice. Married or unmarried—perfect chastity.........Do not degrade it (your consciousness) to the level of the brutes....Make yourself decent men! Be chaste and pure! There is no other way.......If you can conserve and use the energy properly, it leads you to God.

....[SWAMI VIVEKANANDA]

✷ Many people excuse their own faults but judge others harshly. We should reverse this attitude by excusing others' shortcomings and by harshly examining our own......If you find that everyday you are becoming touchy, finicky or gossipy, then you are going backward. The best test is to analyze yourself and find out whether you are happier today than you were yesterday. If you are happier today, then you are progressing.

....(SWAMI YOGANANDA)

✷ We do not wish to see our own faults, but take delight in perceiving the faults of others. Much unhappiness arises from this habit. Selfless action is a source of strength, for such action is tantamount to the worship of God. [And] man's serenity of mind can be tested only in the world of men, not on the solitary heights of the Himalayas.

....[MAHATMA GANDHI]

✷ Be simple in dress and diet and daily living! Be prayerful as the daisy that ever turns to the sun! Be helpful to as many as you can! And, you will shine as shineth the moon in clear cloudless skies!..[J.P.VASWANI]

✷ Fortunate is the person who measures values in terms of service to others rather than benefits to self. Fortunate is the person who believes in the final triumph of righteousness.

....[PAUL S. MCELROY]

✷ If you can trust yourself when all men doubt you,
But make allowance for their doubting too,
If you can wait and not be tired of waiting,
Or being lied about, don't deal in lies,
Or being hated don't give way to hating,
And, yet don't look too good, nor talk too wise.

....[RUDYARD KIPLING]

(*Obeisance*: *BLK*)

PANDIT TRILOKI NATH KHOSA
ON TO THE ABODE OF THE BLESSED !

(I) AN *ex post facto* BRIEF

Pt. T.N. Khosa left his mortal coil, quietly, during the night of Feb. 03/04, 2008. The K.P. Sabha Executive met in the evening of Feb. 04 to condole the sad, sudden and unexpected demise of its twenty-second President. The mortal remains of Pt. Khosa were consigned to the holy flames at Shaktinagar Crematorium, on Feb. 06, with thousands of people bidding a tearful farewell to this remarkably distinct social activist. The Sabha Executive met again on Feb. 06 and in pursuance of a resolution adopted by it, Prof. A.N. Sadhu, the Sr. Vice President assumed the charge of the office of President, KP Sabha, Jammu, in terms of the provisions of Para 9(b)(2) of the Constitution and Bye Laws of the K.P. Sabha. A General Condolence Meeting was held in the Kashyap-Niwas Hall of the Sabha, on Feb. 10, at 11.00 AM under the chairmanship of Prof. A.N. Sadhu, A large number of people attended the meeting, a Gita Paath was recited, rich tributes were paid to the departed leader, and a two-minute silence was observed to pray to God to grant eternal peace to his noble soul. The Tenth-Day Kriya was held by the Khosas at the Tawi Ghat, on the morning of Feb. 12 which, again, was attended by a large number of people. The Eleventh and the Twelfth Day Kriya were held by the Khosas, on Feb. 13 and 14, respectively, at 2-Shaktinagar.

[Editor]

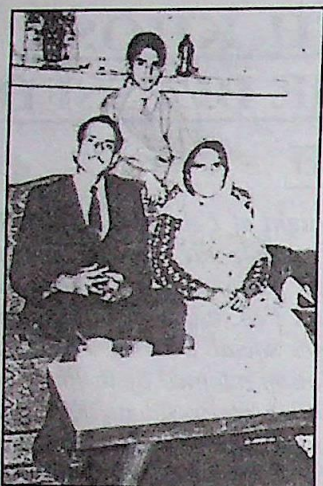
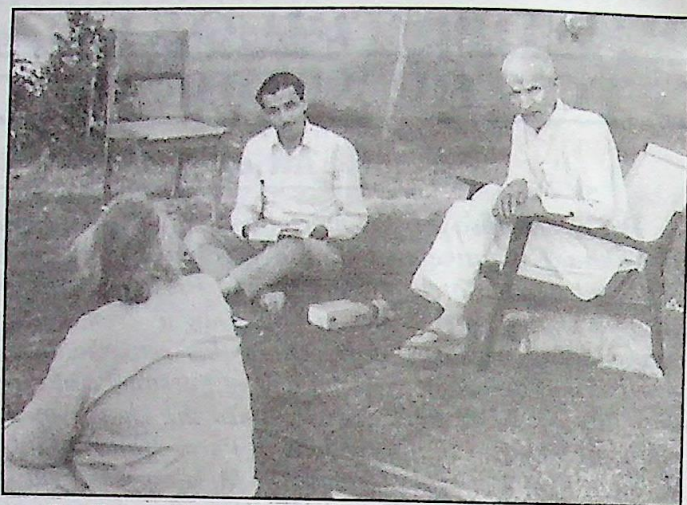
(II) AGE-NOT LIMITED TO THIS BODY :
A THUMBNAIL ACCOUNT OF
PT. KHOSA'S LATEST INCARNATION

[B.L. Khar]

"Do not stand at my grave and cry; I am not there, I did not die." - Anony

Son of Rajrani and Sarwanand Khosa, Pt. Khosa was born on March 05, 1929 at Banamohalla, Habbakadal, Srinagar. After going through his academic courses in Srinagar, he obtained his Bachelor's Degree in Electrical-Mechanical Engineering from Dayal Bagh Engineering College, Agra, in 1950. He joined the J&K Government Electrical Engineering Service, in 1951, as a Sub-Divisional Officer. He rose to the position of the Executive Engineer (Electric). Having felt aggrieved because of not being promoted to the post of Superintending Engineer, he proceeded on protest leave before retiring on Superannuation Pension in 1984.

Soon after joining his service, Pandit Khosa met his Guru Maharaj, in 1952, at Poonch. That proved to be a turning point in his life and he was, spontaneously, driven to set his foot on the path of spirituality. Thereafter, there was no looking back for him in this regard. In consequence, his whole family was transformed into a socio-cultural and spiritual centre. The annual Mahayagnya, performed by the Khosas at their place, which attract thousands of devotees, has turned out to be one of the most important social functions of the KPs, in Jammu.

The mass exodus of the KPs from the Valley, in 1989-90, brought out yet another positive aspect of Pandit Khosa to the fore. He was shaken severely by the unprecedented miseries to which the uprooted members of our community were subjected. Tens of

Pt. Khosa, his wife, Mohiniji and their eldest daughter, Sunanda (1971)

Pt. Khosa with his Father Pt. Sarwanand Khosa 1971

thousands of our brethren—men and women, young and old—had to land suddenly at Jammu. The KP Sabha, Jammu, had to bear the initial shock and brunt of this catastrophe. Though not then directly associated with the KP Sabha, Pandit Khosa jumped into the fray and involved himself actively with it for providing immediate succour to the distressed members of our community. He, along with some other members of the Sabha, undertook the onerous job of arranging and distributing immediate relief of our displaced brethren for which he pressed his personal vehicle into service.

Pt. Khosa took over the reigns of the K.P. Sabha in his hands, in 1994, after he was persuaded to stand for the presidential election of it, then due. Working assiduously day and night, Shri Khosa was instrumental in launching schemes after schemes for providing assistance of various denominations to our displaced brethren. For this purpose, he successfully roped in KOA, WIDE USA, JAN SHIKSHA SANASTHAN (Ministry of HRD), INFOSYS EYES, among others.

Pandit Khosa has been instrumental in carrying out large-scale additions, alterations, renovations, beautifications etc of the KP Sabha Complex, now sprawled over an area of Seven Kanals of prime land. Kashyap Niwas, initially built in 1935, stands completely refurbished now to serve as a beautiful auditorium for holding socio-cultural meets. The earning of the Sabha, on account of the rent of shops and buildings etc., increased manifold during Pandit Khosa's tenure as President.

Pandit Khosa's unopposed return to the office of the President for the fifth consecutive term, in 2006, and his having held this office for nearly fourteen years, in a row, has established his unassailable popularity at the national and international levels.

With Pt. Khosa's sad demise, on 03/04-02-'08, an epoch-making phase of the K.P. Sabha has come to an end.

I feel the loss more than I had thought I would!

*[**Postscript** :(Pt. T.N. Khosa is survived by his wife, Mohinij (Mummyji), son, K.K. Khosa, a prominent social activist and an Industrialist, daughter-in-law, Geeta Khosa, nee, Bhat, three daughters : Sunanda Shivpuri (married to Suniel Shivpuri and settled in Sydney), Sunita Kemmu (married to Krishen K. Kemmu settled in Bombay) and Promilla Kher (married to Veerji Kher, settled in Newzyland) and grand sons and grand daughters]*

[BLK].

(III) HARD TO RECONCILE

H.N. TIKKU [Gen. Secy.]

Words fail me to express my shock over the sad and untimely demise of Pt. Triloki Nath Khosa. Though unwell for quite some time past, we never thought that he would leave us so soon and so suddenly.

Basically, a Tyndle-Biscoe Mission School boy, Pandit Triloki Nath Khosa had imbibed the true spirit of his school-moto : ***In all thing be men.*** This upbringing had enabled him to acquire the sterling qualities of fearlessness, boldness, forthrightness, self-confidence, regularity, punctuality, and, he amply demonstrated these qualities from his school/college days all through his service carrier and beyond. Khosa Sahab was an ardent disciplinarian and would never brook any inadvertence in enforcing a proper discipline. He would be punctual on the dot.

Khosa Sahab had great leadership qualities. He appeared to have mastered the art of carrying people with him. He would then repose trust in them, love them, make them comfortable in discharging their duties. That was the reason for the people to adore him, in return. At the same time, he would ensure that his instructions were followed strictly and that the things were done quickly and meticulously. Ordinarily, it would not be possible to say "no" to him.

As a human being, Khosa Sahab had two outstanding qualities. He felt ***PEER-PARIE.*** He would be moved immensely by helplessness, poverty, old age and other infirmities of the people and would lose no time to do whatever he could to provide succour to them. Khosa Sahab had **DATRA-SHAKTI,** too. Hardly anybody, who would come to seek some material help from him, would leave his door empty-handed. He was a philanthropist to the core who believed in ***GUPT-DANN.***

These two qualities of Khosa Sahab found expression, more effectively and pronouncedly, when the KP Sabha suddenly found itself confronted with the problem of the mass exodus of our community from the valley. Khosa Sahab plunged headlong into the stupendous task of providing immediate relief to the displaced members of our community. I had the good luck of having remained associated with Khosa Sahab, for the last about fourteen years, as his close team mate. We would move together to the migrant camps to provide available relief to the needy.

Khosa Sahab was a practical religious man. He would perform Maha-Yagnyas both at the Sabha as also at his residence annually in which thousands of devotees would participate and partake of *Prasadam*. He would also make it a point to attend all the socio-religious functions of our Baradari

Members, particularly Reception of Baraats and Yegneopavit ceremonies. As a matter of principle, however, he would not eat at the Reception of Baraats. Being a dynamic social activist, Khosa Sahab would involve himself effectively in solving the problems of the members of our community at individual/domestic/family levels and would go to any length in bringing about reconciliation between the discordant parties.

The greatest ambition of Khosa Sahab was to forge a strong unity of Kashmiri Pandit Biradari. For that purpose, he had organized a big conclave of KPs, in 1995 which, somehow, could not bear the expected fruit. But he never gave in and kept his effort once aselessly.

Khosa Sahab is no more with us but his spirit will continue to guide us constantly. May his soul rest in eternal peace.

Having briefly expressed my feelings about the departed noble soul, I may add that it is very hard to find his substitute. I have yet to reconcile with the situation.

(IV) A DYNAMIC PERSONALITY

—Arjan Dev Majboor

I came to know about the K.P. Sabha Jammu during the Annual Session of K.P. Sabha Bombay in 1984. Delegates from Jammu met us at a hotel at Juhu Beach.

With the onset of migration in 1989-80, I came to know more about the activities of Jammu K.P. Sabha. Sh. M.L. Kemu, the legendary figure in Dramatics once introduced me to Sh. Khosa, a simple person. He talked to me about the projects being underway for the hapless community of migrants. I sat with him in his office. We talked about the cultural activities and Khosa Sahab gave full assurance to provide each and every thing under his control to enhance and preserve the Kashmiri Art and cultural heritage.

It was under Sh. Kohas's leadership that the hall of the Sabha was given a face lift. After the "SAMPRATI" came into being, we held meetings in he K.P. Sabha Hall. Then started the sessions and congregation of various cultural hues. Meetings, General meetings, Book-release functions, Musharas, Discussions, General-body meetings of Samprati, Sangeet Sabhas and other functions were also held in the hall.

Shri Khosa as a president was invited to all the functions held at Press Club, Jammu Club, J&K Cultural Academy Hall (Abhinav Theatre), Migrant Camps of Purkhoo, Muthi, Mishriwala, Nagrota, Udhampur and functions held in the interest of the K.P. community, in other cities of India.

The grants to widows, scholarships to poor migrant children vocational

programmes, financial assistance to the needy members of the community were given after enquiries, to the concerned. These grants reached to lacs of rupees under the leadership of Khosa Sahib. According to recent Annual Report of K.P. Sabha relating to 2006-2007, scholarships, Sponsored by the KOA and other foreign NGOS, aggregating to Rs. 35,80,010, have been distributed to 276 students through KPS (Jammu) during the year. An amount of Rs. 2.34 lacks have been distributed out of the Sabha funds to the needy members of the community — for undertaking medical treatment, performing marriages of dependent girls and for providing a little aid to the destitutes. This can give a glance of the activities of the Sabha under the leadership of Sh. Khosa.

Kheerbhavani Times, the monthly journal, is edited by Sh. Triloki Nath Khosa Editor-in-chief, Sh. B.L. Khar (Editor English) Dr. R.L. Shant (Editor Hindi Section), Editor Kashmiri section (Dr. Bhushan Lal Koul D. Lit:) and Managing Editor Sh. H.N. Tikku. The Journal carries articles on our history, cultural heritage, Great saints of Kashmir, world known philosophers, Sanskrit, Persian Urdu and English writers. The journal published almost all the material of Kashmiri writers, who pictured the pangs of migration through poetry or substantial articles on various important issues concerning the K.P. Community.

Under the leadership of late T.N. Khosa many conferences were organised in the premises of the Sabha from time to time. Very important decisions were taken to co-ordinate and fight unitedly for the outstanding problems facing the community. The KHEER BHAVANI TIMES featured all these important events. Thus the files of this journal can provide material for the new researchers, who would like to write on the K.P. tragedy in which about three and a half lac people left Kashmir to save their lives.

Sh. Khosa was a man of simple habits. No show and pride. He would talk to any person, who sought his help. He could speak well in Hindi, Kashmiri or English directly impressing the audience. Such persons are rarely found.

Since more worthy writers are going to write about this noble soul, I have just touched the cultural work done by this Sabha, with the co-operation of Sh. Khosa Sahib.

Since Sadhu Sahab has taken over as the President of the Sabha, I wish him all success to serve the community at large and fulfil the work and projects taken afresh by this organisation. I am sure that he too will prove a leader of par excellence, with cooperation of the members of the Sabha. Khosa Sahib has been honoured by several orgrnaisations, personalities and the Sabha itself through the Press and e-Media, this shows the reverence of the community towards his dynamic personality.

(V) REMEMBERING A MAHATMA

—B.K. Moza
(Kolkata)

August 18th 2007, I remember, with fond memories. It was the concluding day of the Jammu Samellan of AIKS, held at Kashmiri Pandit Sabha at Ambphalla, Jammu. Around 4PM the deliberations were over and soon there after, all the delegates had dispersed. I stayed a while more to see some records and previous issues of the Ksheer Bhawani Times. (Late) Pt. Triloki Nath Khosa, the then President of the Jammu Sabha was still in his office and as usual I wished to take leave of him. He was clearing his pending files when I entered his office. Immediately, he was all attention to me with his characteristic warmth and resounding smile on his face.

He was considerably pulled down in health yet he was in a reasonably good health and spirits. Both of us had deep rooted feeling about the solidarity of our community organizations and the members thereof. So, we exchanged the concerned views: the satisfaction was that the AIKS Samellen at Jammu had proved a success in this connection. He conveyed his regrets for not having been able to attend the historic Kolkata Samellen personally, in December 2007. He was all praise for the Vitasta Number that was brought out on this occasion. I took his leave. He got up from his seat and extended his hand of warmth and love and both of us took to our destinations after a hearty embrace and ever-lasting smile. We prayed for each others health and happiness. Who knew that this was alas the last smile, the last hand shake of warmth and the lat embrace with a person whom I had held in great reverence ! So, the message , that respected Khosa Sahab had breathed his lost on the 4th February, 2008, was sudden and stunning and very painful. Khosa Sahib had passed away suddenly and peacefully, as do the Karam-Yogis In his death the Kashmiri Pandit community has lost a leader and a binding force; and the State of J & K a veteran electrical engineer and a great human being. Many of the displaced community members in the camps have lost their guardian. The early nineties were the sad and catastrophic period of our community. Relief and rehabilitation of our displaced persons became the concern of all of us, who had already migrated earlier. In 1994 Pt. Tirloki Nath Ji Khosa took over as the President of the Jammu Sabha. Soon, a visible change became perceptible which greatly stabilized our community politics and the movements thereof at Jammu. The concern of Khosa Sahab and his leadership qualities put Jammu Sabha at its appropriate position in coordinating the matters on all concerned fronts. In 1994 I came in contact with Pt. Triloki Nath Ji. It was a memorable meeting that resulted in our bond of mutual understanding in being helpful to the community cause. Many a time he used to arrange meetings of our concerned intellectuals at Ambphalla, where I used to put the respective theme of a particular Vitasta Number before them so that I could have well researched articles focused on the theme from these scholars.

While remembering late Pt. Khosa Sahab, I pay him my humble tribute as our

vibrant community leader. He was an inspiring person, straight forward in his approach to problems with extra-ordinary courage to face the odds. He used to keep his calm and handle the difficult situations with a smile on his face. He was greatly acceptable, as I used to observe, to our divergent opinion- makers and individuals, with rigid thoughts. He had the skill of carrying the team and delegating the work to his team members. He played a great role in getting sponsorship, particularly from our Diaspora, scattered abroad. KOA sponsorships remain outstanding in this connection. This helped our young girls and boys in getting educated locally and at other places in India and abroad.. He was very sympathetic and understanding and I would admire how many people in Migrant Camps used to address him as "Bab"and express their distress to him. He used to responded as a guardian with sincerity of purpose, patience and determination and give the best advice to them for which he earned their respect and regards. He was a visionary and adopted a practical approach in solving problems. He was an admirer of knowledgeable poeple and as such provided encouragement to them as and when required. During his tenure, Jammu Sabha's official organ, Ksheer Bhawani Times received a fillip and it became besides a news letter a literary journal of our community, which has attracted our community intellectuals and litterateur to assume the responsibilities of its Editorial board. He was a competent organizer with forward look as is evident from the progress the Kashmir Bhawan campus assumed during his tenure as the President. He was a strict disciplinarian as was evident from his office decorum and dealings and conduct of the meetings. He has been President of Jammu Sabha for more than a decade and has enjoyed the trust and confidence of one and all throught out these years. He was a man of integrity and dedication having transcended to a higher level of spirituality. He was instrumental in setting up a Shiva temple, with an Ashram attached to it, in his locality. Mrs. Khosa, as explained by him, used to look after this Ashram and spend most of her time in maintaining the same. He was, in short , a Mahatma with love for all and malice for none.

In his death, community has lost a great leader and I, personally, an admirer and a friend in need. I pray to God that his soul rests in peace, his bereaved family bears this loss with courage and strength and his ideals get carried forward with conviction.

(VI) A TRUE KARMAYOGI

—M.K. Kaw
[AIKS]

Shri Triloki Nath Khosa was a true karmayogi. He was always engaged in community service and everything else was secondary to him. He did not believe in words but in action. During his stewardship, the Sabha did wonderful work and benefited numerous individuals. He was not interested in drum beating. He was a quiet worker who did not seek any reward for himself. I found in him a friendly mentor and guide, who gave frank advice without any malice.

(VII) DIFFICULT TO FIT IN HIS SHOES

—Dr. Tej Kaul
(USA)

I had the great privilege of working with Mr. Triloki Nath Khosa, for over fifteen years. He was instrumental in helping us run the educational assistance program sponsored by the Kashmiri Overseas Association of USA. Over the years, we developed a close working, as well as personal, relationship based on our common interest to identify and support the less fortunate brethren of our displaced community by providing educational financial aid.

Mr. Khosa had tremendous passion for this cause, and he worked relentlessly to further it. He would personally supervise the process to identify the deserving students espacially in the migrant camps, he went beyond the call of duty by becoming personally invested in he future of these students. He was a champion for each candidate, persistently sending emails and making phone calls until we could eventually find some support for the student. In fact, one week before he passed away, he was losing sleep over a students's misplaced cheque and he called me in the middle of the night to discuss the status of a duplicate cheque to replace the original. His dedication was unmatched.

I used to meet Mr. Khosa every year in his office at Kashmiri Pandit Sabha Jammu in connection with the educational assistance program, and personally witnessed his compassion towards the people who would come to see us in connection with the program. He listened with sincere empathy to the personal plights and struggles of our community members. He would give time to anyone who wanted to present his or her case, and was always respectful. Mr. Khosa would go to any extent to help the less fortunate brethren of our community.

Mr. Khosa was not only a kind and compassionate human being, but he was also a very religious and God-fearing man. He made sure that I visited the temple at KPS Jammu every time I went to meet him. He treated me like a younger brother, and would give me valuable advice in all spheres of my life.

Mr. Khosa was a real Karamyogi, and it will be difficult for anyone to fit in his shoes. During his presidency of KPS Jammu, he transformed the infrastructure of it with unbelievable result. He was a man with great vision and he saw many projects through to completion for betterment of our community. We can only hope and pray that we continue the legacy of his selfless service to our community.

[The Author is Coordinator KOA (USA)]

(VIII) T.N. KHOSA'S DEMISE—A RUDE SHOCK TO THOUSANDS

Prof. A.N. Dhar

The passing away of Shri T.N. Khosa, whose distinguished services as a leader of our community in the capacity of the President K.P. Sabha, Jammu, came as a rude shock to thousands of his admirers across the country and those living abroad. For a long time after the sad event, obituaries in fond memory of the departed leader appeared regularly in the local dailies. All tributes and ovation paid to him were spontaneous outpourings of the heart, based on the impact his invaluable services had made on the collective psyche of his perceptive admirers and well wishers.

During his long tenure as the President of the Kashmiri Pandit Sabha, Jammu, the Sabha complex underwent a discernible extension and transformation with the addition of buildings and establishment of commercial shops, banquet hall and a wonderful auditorium. Throughout the year, the complex became a hub of literary, cultural and religious functions, especially during the Shivaratri and Navaratra Festivals—that last for a number of days every year. A signal contribution of late Khosa Sahib was the remarkable improvement in the quality and content of the journal, *Kshir Bhavani Times,* perceived by the readers specially during the past two years.

Shri Khosa did a lot for procuring relief on a continuting basis from the benevolent NRI KPs abroad for the displaced KP Camp and non-camp dwellers and for rendering financial assistance to the deserving youth of our community needing such help to promote their educational career.

The late Shri T.N. Khosa's contribution, as a beloved leader of our community—especially in his capacity as the President of the K.P. Sabha, Jammu—has been memorable and colossal. He performed his role quietly, without any exhibition or 'noise'. He has proved to be a man of monumental achievement. The way he conducted himself as an administrator was exemplary. He won the hearts of people who worked alongside him and who sought his help and assistance. He was extremely courteous and hospitable. He was a knowledgeable person, too. Above all he was deeply religious and a man of faith. Every year, he performed a *Yagnya* at his house in memory of his spiritual Guru. I had the pleasure and honour of attending several such *Yagnyas* and partaking of the *Prasadam* served and felt blessed therewith.

I hope the momentum and tempo of the great work started by him will be maintained by his colleagues and associates at the Sabha. He has shown the way and hopefully, the taks started by him will be taken care of by his successor and other concerned.

May Shri Trilokinath Khosa's noble soul ever abide at the feet of his Divine Master.

[The author, a renowned litterateur, is now the Chief Patron of Prem Sangeet Kiketan, Jammu]

(IX) CONDOLATORY MESSAGES

The Sabha as also the family of the late Pandit Khosa, have received scores of condolence messages from all the quarters. For want of space, we are not in a position to publish all these messages. However, we append below, as far as possible, the names of the persons/ institutions etc. from whom the condolence messages have been received up to the date of going to the press. The Sabha, on its own behalf and on behalf of the bereaved Khosa-Family, convey thanks and gratitude to all the persons who have stood by us at this trying time and have shared our grief personally and through various means of communication. *[Editor]*

Sl. No. Name with brief address

Mr. / Mrs. / Ms. / M/S :

1. A.N. Vaishnavi & others of ASKPC
2. H.N. Jattoo of AIKPC
3. O.N. Shastri of Premnath Shastri Shodasansthan
4. Upender on behalf of Jagat Guru Sankaracarya Swami Amritanand ji Tirth
5. Badri Nath Bhan Nisar Dehlvi of Kashypa Vani, Jammu
6. A.K. Jyotshi of Jyotshi Karyalya, Gole Gujaral,
7. P.N. Taku of Durganagh Trust Srinagar
8. Dr. R.L. Bhat, Sampriti Chief
9. Ravinder Kaul of J&K Minority Forum
10. P.L. Badgami of Kashmiri Hindu Conference
11. G.K. Muju of Kashmiri Minority Conference
12. Ashok Kangan of J&K Vichar Manch
13. President & Members of Pushkar Swami Sewa Ashram Bantalab
14. A.K.Peer & others of Reshipeer Trust Jammu
15. Vishwa Bharati Womwn's Welfare Trust
16. Management & staff of Infosys-Eys' Computer Instt, Muthi
17. S.N. Pandita/P.N. Handoo/B.N.Sadhu/S.N.Kaul of Kashmiri Sahik Samiti,T.Ngr
18. Shamboo Nath Gurkha, Editor-in-Chief, Weekly Janat-e-Kashmir
19. P.N.Goja President, PPNB Memorial Trust & Hindu Youth Forum, Anantnagh
20. M.K.Raina & others of AIKPC
21. Management Hindu Education Society, Kashmir
22. M.K.Kaw / S.K.Duda & others of AIKS
23. Shri Ram Shaiva (Trika) Ashram, Trilokepur, Jammu
24. A.K.Deewani for and on behalf of JKNDF
25. M.L.Kampasi/C.L.Safaya for Kashmiri Welfare Forum Rajpura, Mangotrian
26. B.K.Dass of KPNETWORK
27. Vijay/Ravinder/Harish Puri, of Dogra Khatri Sadar Sabha Jammu
28. Devi Aparnaji of Swami Swayamanand Ashram, Muthi
29. P.N.Bagati & the Devotees of Guru Niwas, Shakti Nagar
30. R.K. Ganju/ Davinder Kaul /R.K.Kaul of DAV Managing Committee, Srinagar *(Contd.*

31. Shri Sharda Education Foundation, P/House, T. Tilloo, Jammu
32. Amar Chand Gupta & others of Vivekanda Medical Mossion, Jammu
33. M.K.Jalali & others of Sharika Peeth Sanstha, Subash Nagar, Jammu
34. Dr. Agnishekhar/ Sanjay Moza of PANUN KASHMIR
35. Girja & M.L.Kaul, Trikuta Nagar
36. G.L. Bhan, KP Association Europe
37. Nancy Ganju,
38. Aditya Raj Koul of Roots in Kashmir
39. Lalit Wanchoo, USA
40. Jeewan Zutshi c/o Kashmir Interchange, KOA
41. B.I.Moza, President Pashupati mandir, Jammu
42. Puran Pathwari, Kashmiri Sewak Samaj, Sharda Bhawan, Faridabad
43. Dr. Chandan Kotwal, KPAE Sponsor a child Programme, UK
44. Asha & Sidhatath Bakaya, Maryland USA
45. Ashok Kichloo, Miami USA
46. Sunil Fotedar, San Antonio, Texas, USA
47. R.K.Mattoo, Kashmiri Hindu Samiti, Banglore
48. Pran Kaul, USA
49. T.N.Razdan / Rajesh Kaul, JK Vichar Manch
50. Ramesh Manvati
51. Prof S.K.shah
52. Sqn.Ldr. (Retd.) B.L. Sadhu, Chandigarh
53. Tej Kishen Magazine, Kashmir Sahayak Sabha, Chandigarh
54. Durga Nath Kaul Jalali, Patron KP Sabha, Amritsar
55. Rakesh & Achala Safaya, Fremont, California, USA
56. Lalit Kaul/ Pawan Durani C/O KP Network
57. Rani, Jigga & Sunil Thusu
58. Rattan L. Khosa & family, USA
59. S.K.Khazanchi, Ahmadabad
60. Jogesh Wali, Pune
61. Makhan Lal Bhat, Faridabad
62. Chaman Lal Sadhu, Mumbai

The following persons have recorded their feelings in the Condolence Book, kept at the Khosas, 2- Shakti Nagar, from 04-2-2008 to 12-02-2008.

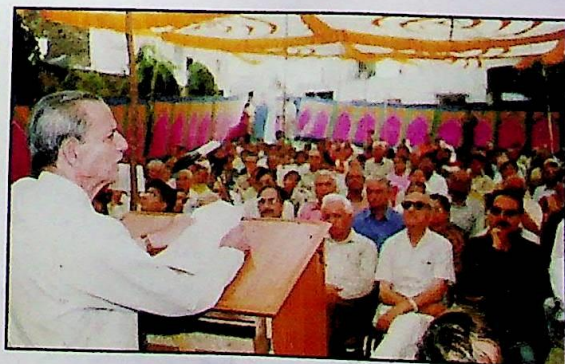
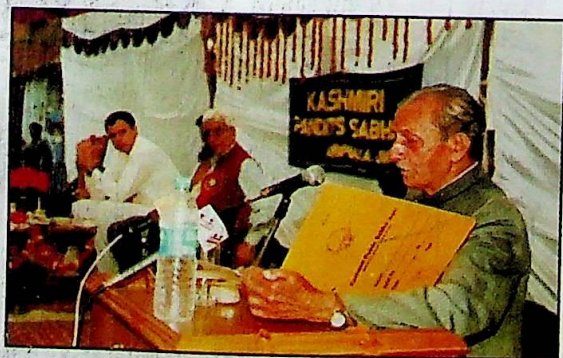
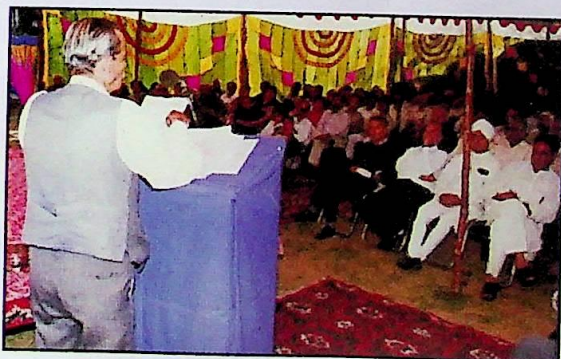
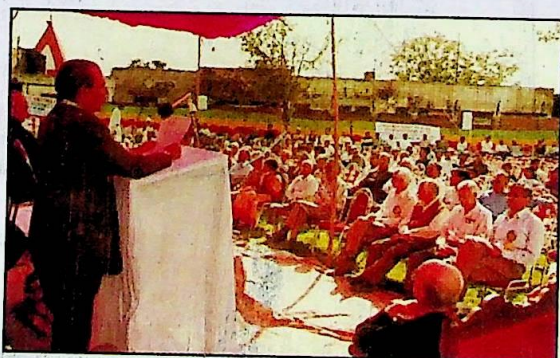
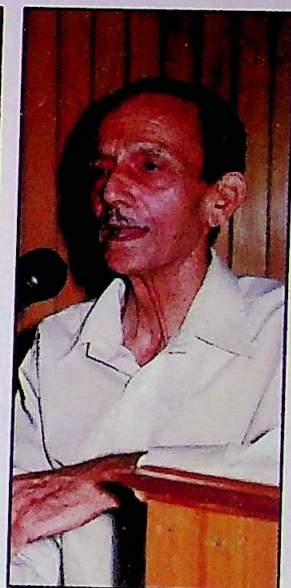
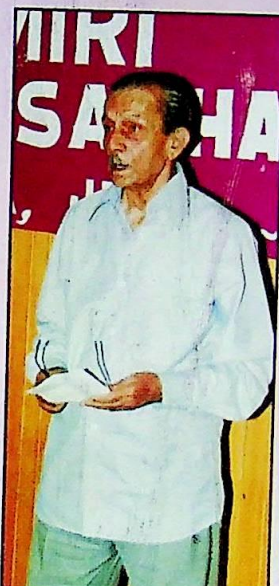
Mr. / Mrs. / Ms.

1. Farooq Abdullah, Ex- CM J&K
2. Justice (Rtd) B.L.Bhat
3. B.L.Bhat Ex. MLC
4. Anil Goswami, IAS
5. M.L.Kemmu, Ex; Secy, Cultural Academy, Dramatist/Director/Actor
6. B.L.Kaul, 5/6 Bhawani Nagar, Golepully, Talab Tilloo (PKM Patron)
7. Ashwani Chrangoo, President PKM
8. Prof. A.N.Dhar. Chief Patron Prem Sangeet Niketan

(Contd.)

9. Prof. M.L.Raina, 1/9 Pamposh Colony, Janipur
10. Dr. K.L.Choudhary, Roop Nagar, Jammu.
11. Qazi Basharat Hussain R/O Lal Bazar, Srinagar
12. A.K. Deewani, Working President, KNDF
13. Arjan Nath Bhat "Majboor"
14. M. Rafiq Ul Haq, Sr. Leader APHC; G.Secy JK National Peoples Party
15. Ashok Dhar CE (Mech) (Retd), 31-p Trikuta Nagar
16. Dr. R.L. Dhar, Director J&K Police (Retd)
17. P.N. Daftari, 41/9 Trikutnagar
18. Prof. B.L.Zutshi
19. K.N. Bhat, Advocate
20. Dr. R. Kachru, Surgeon
21. P.N. Goja, President, Anantnagh Prabhadak Committee
22. Shoba, Vasant Kunj, N.Delhi
23. R.K. Dhar, 48-Bhagawati Nagar
24. Chander Gulahti of National Garage, Jammu
25. Jawahar Lal of Uma Devi Temple, Swayam Anand Ashram
26. Prof. O.N.Chrangoo of Bhagwan Gopinath Ashram
27. Vidya Sagar Dheman, Sole Trustee, Lila Sagar Dheman Charitable Trust
28. Dr. V.D. Sharma, Ex. Director S.H.Deptt.
29. R.K. Mattoo, President Kashmir Hindu Samti Banglore
30. Vikram Gaur, 75/7 Trikuta Nagar
31. Ashok Kumar Braroo, Subash Nagar Jammu
32. S.N. Kaul, Subash Nagar, Jammu
33. Tanvir A. Malik, CE (Rtd)
34. Devender Singh Rana MLC
35. Bushan Lal Kaul (*A Note in Nastalik- Kashmiri)*
36. Abdul Gani Kohili Xen (Rtd)
37. O.P. Gupta, CE (Rtd)
38. Prof. G.N.Muju
39. Anil Dhar (Hindu Educational Trust)
40. Y.P. Rohmetra Retd, CE PDD
41. Kanwal K. Kaul, Industrialist
42. S.K. Mattu
43. Vikram Gaur SE (Rtd), PDD
44. Prof (Dr.) Ashok Kumar Manwati
45. Satish Kaul, Panchtirthi, Industrialist
46. B.L. Bhat Mahinder Nagar
47. R.S. Gupta SE (Rtd)
48. Usha Wali (UNO Lane, T/Tilloo)
49. Shiva Raina (Astrologer)
50. BLK

◦ *[We regret our inability to decipher signatures/names of a couple of persons who have been kind enough to record their feelings in the condolence book ... ...Editor]*

POURING OUT HIS HEART

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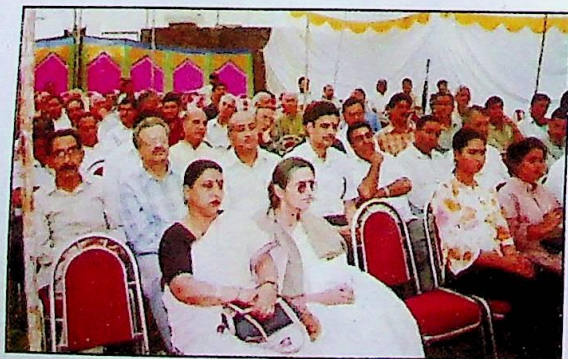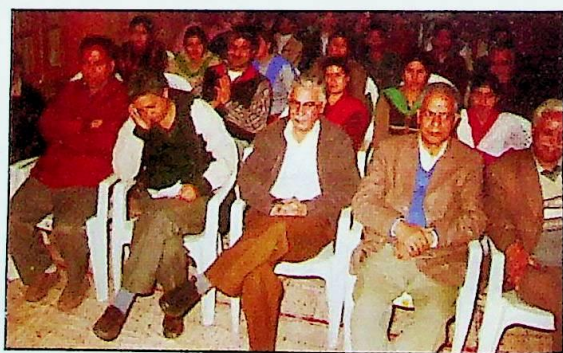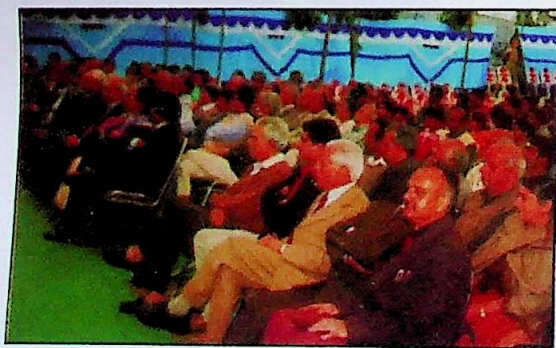
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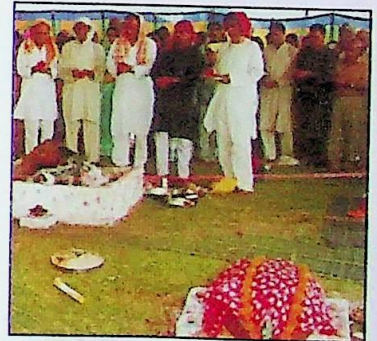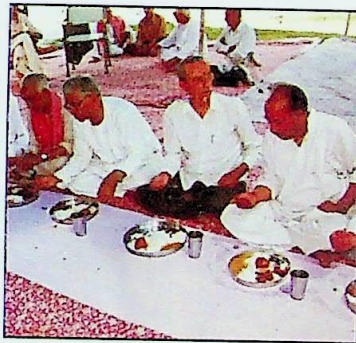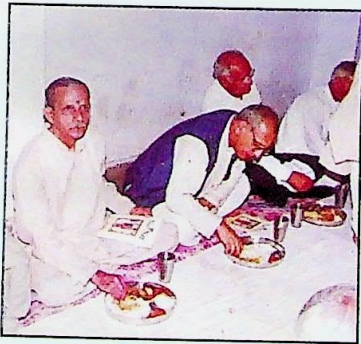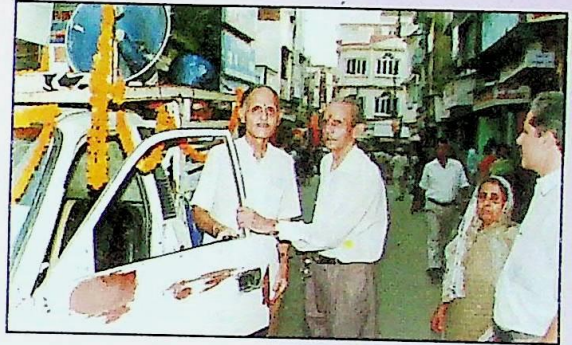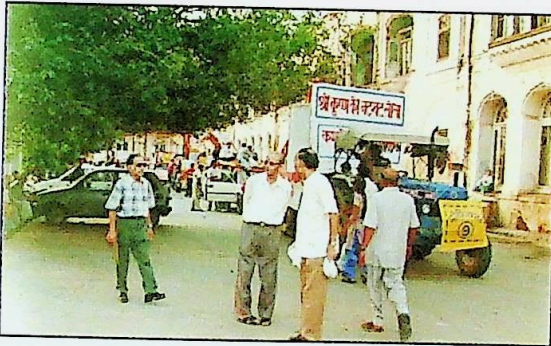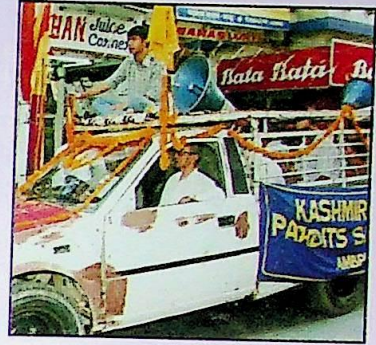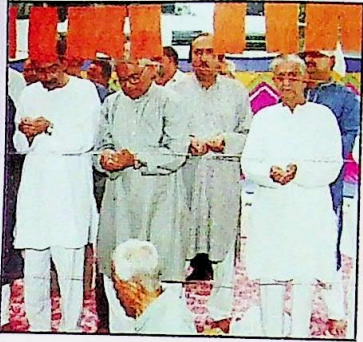
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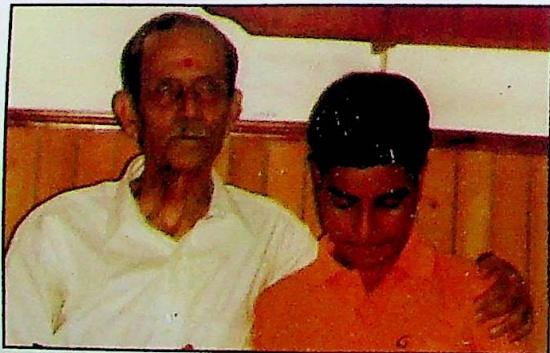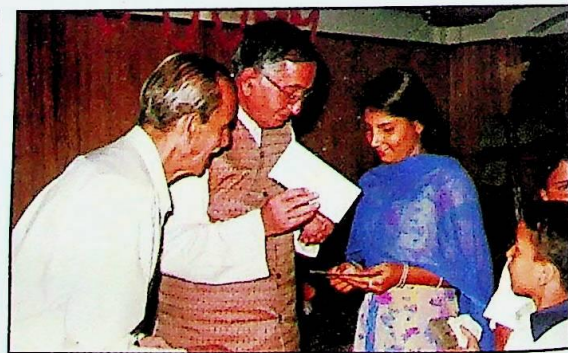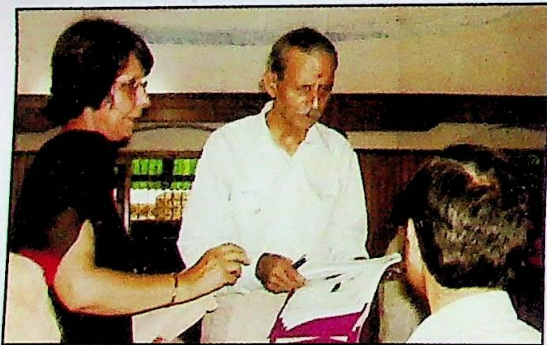
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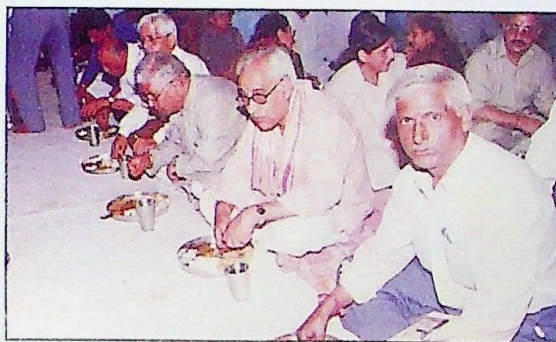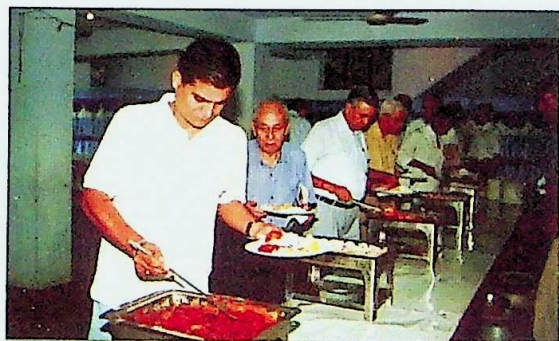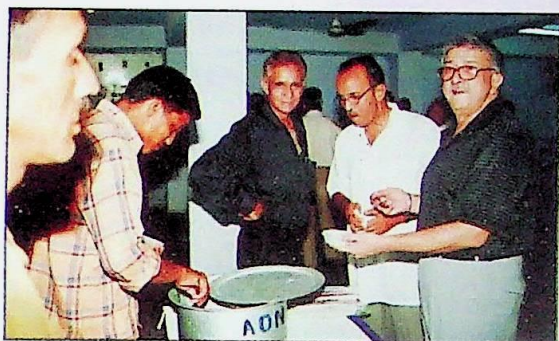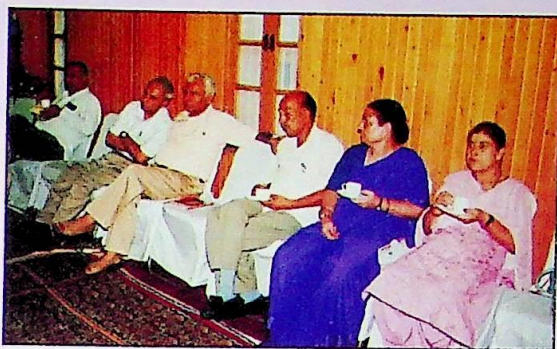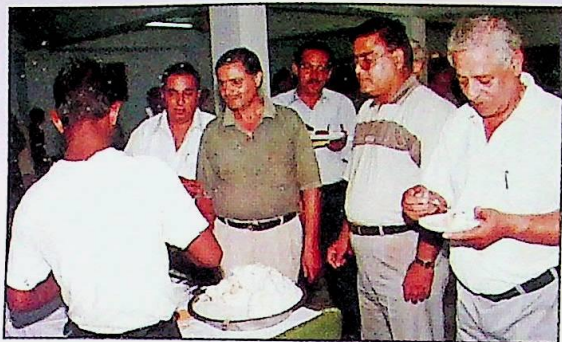
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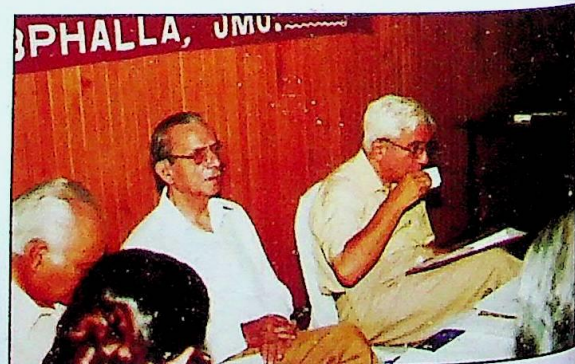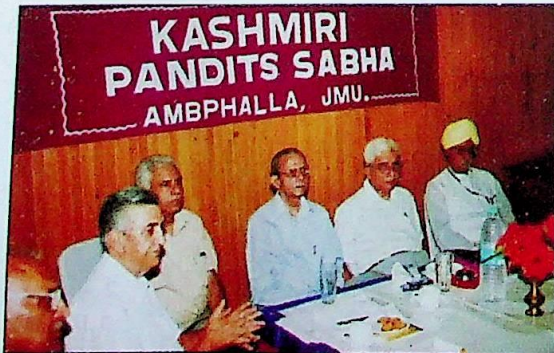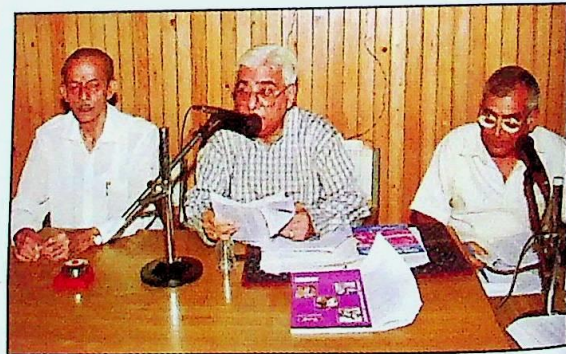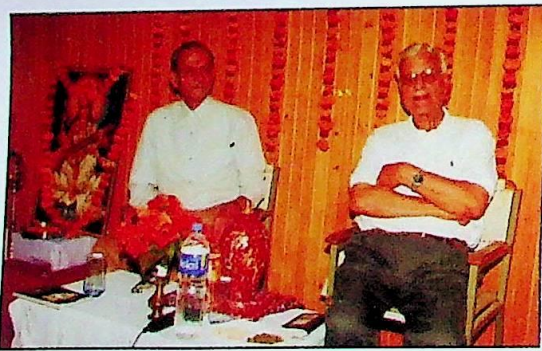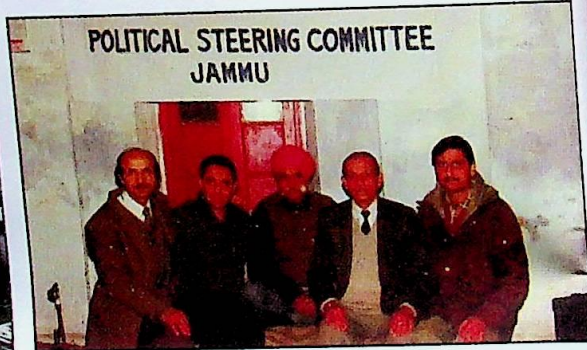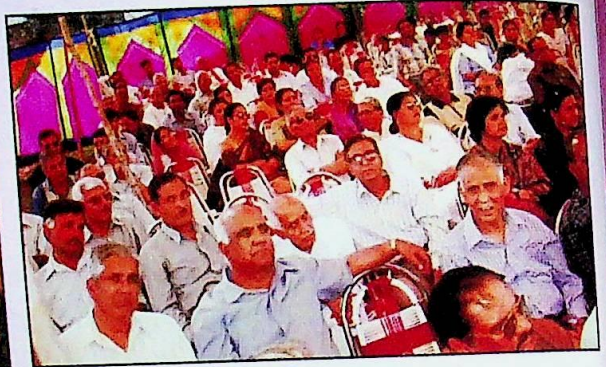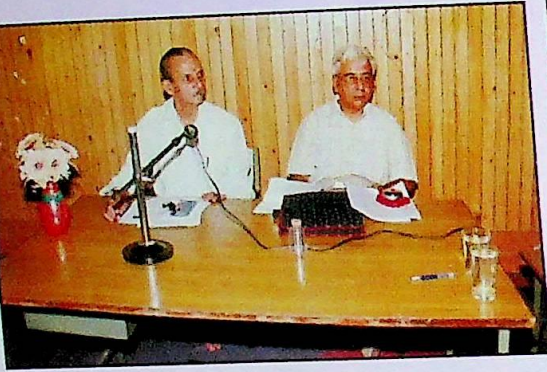
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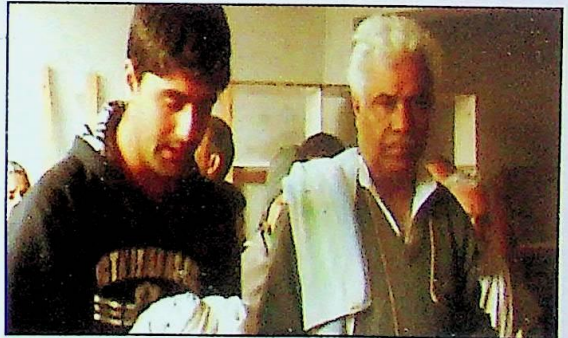
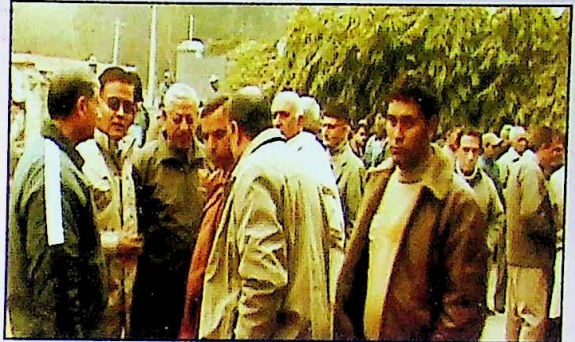
(05-02-08)

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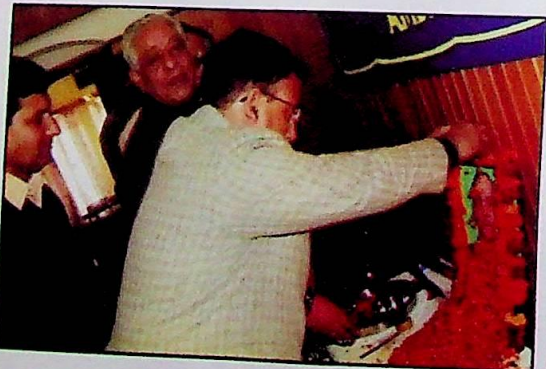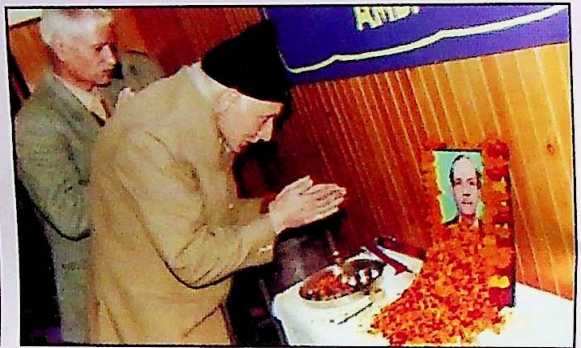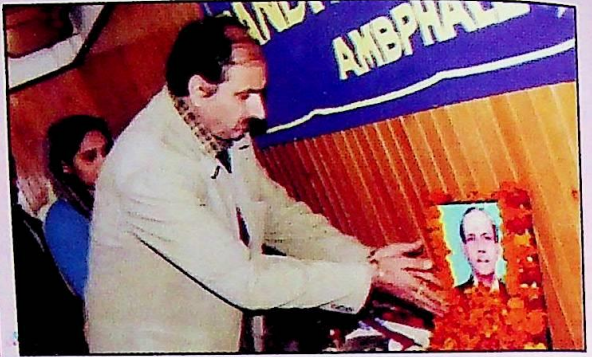
A HISTORICAL ANECDOTE

Kota Rani

— B.L. Khar

Kashmir has a recorded history from the earliest times. Nilamat Purana, Kalhana's Rajtarangni, chronicles of Jona Raja, Shrivara, Praja Bhatta, Shuka are the main sources of earlier periods of Kashmir History. Subsequent periods have been covered, periodically, by the Persian and other chroniclers. Kalhana recorded Kashmir History from the Mahabharata period. The real beginning of Kashmir History can be traced to the period of Ashoka followed by his son Jaluka who became an independent monarch of Kashmir. The Kushan King, Kanishka ruled Kashmir in first century AD and the Hun King, Mihirgul in fourth century AD. Then the local rulers regained power and ruled the valley from the eighth century AD to the past first quarter of fourteenth century. Lalitaditya (AD 724-761) and Avantiverman (AD 855-883) were the most outstanding rulers of the earlier Hindu period of Kashmir.

Nevertheless, three outstanding Queens/*Ranis* have also surfaced at the imperial sovereign state level of Kashmir during the ancient/earlier Hindu period. They were Rani Yasowanti of the epic period, Rani Dida of Gupta/Lohara Dynasty (AD 950—1003) and Rani Kota of Damra (?) Dynasty (AD 1286–1338). Yasovanti belongs to a very distant past and cannot be commented upon without a default. Dida, though held to be extremely beautiful, highly intelligent, very competent and courageous, has almost equally been condemned for her waywardness and causing incalculable harm by spreading moral pollution. Kota Rani, though not completely above board, may deserve to be commented upon positively for having made the supreme sacrifice at the end.

The story of Kota Rani can be narrated in the background of appearamce of Renchan on the socio-political scene of Kashmir, during the reign of Suhadeva (1301-1320). Renchan was a Budhist prince of Ladakh who came to the valley as a refugee after his father was killed in a power struggle. He was helped by Suhadeva to settle in the valley. Around the same time, the valley was invaded by a Mongol adventurer, Dulacha, who caused wide spread death and destruction. The valley was completely in shambles. Suhadeva went into hiding. Ram Chandra, the Commander-in-chief, proclaimed himself to be the King. Renchan, taking advantage of this turmoil, killed Ramchandra and married his daughter Kota. Then, it was a cake walk for him to usurp the throne of Kashmir.

Renchan had sought to get converted to Hindu (Brahamanical) faith, He approached one Deve Swami, a Shaivite, but being a *Bhuatta,* was not admitted to the faith. Out of vengeance, he then approached Bulbul Shah (a foreigner Muslim missionary settled in the valley during Suhadeva's period) who converted him to Islam. Renchan's reign was short lived as he died in 1323. Udyandeva, brother of king Suhadeva was brought by the courtiers to be the king. With a view to consolidating his position, he married Kota Rani, widow of Renchan. The King being weak and inefficient, the real

control of the kingdom was exercised by Kota Rani. Shah Mir was yet another foreigner who came to Kashmir in 1313, along with his numerous relations. He too was helped by King Suhadeva to settle comfortably in the valley. Then came the invasion of Achala, a Turko-Mongol crusader. Udyandeva fled to Ladakh, Shah Mir joined hands with Kota rani and successfully defended. Achala had to retreat. Udayandeva returned. By that time Shah Mir's popularity among the masses had grown substantially and he had started enjoying real power. Udayana died in 1338. Kota Rani, suppressed the news about the death of her husband for four days and went to Anderkot Fort to plan her strategy. She proclaimed herself to be the ruler Shah Mir staged a coup and captured full power of the kingdom under the title of Sultan Shama-ud-Din. Kota Rani was besieged.

It is believed by some that Shah Mir sent feelers to Kota Rani to marry him. She, in order to save the throne for her and for guaranteeing safety to her son, Hadier, (by Renchen), she accepted the proposal. The siege was lifted but Kota Rani was handed over to the assassins, the next morning. Jag Moham, however, referring to a Persian chronicler, gives a different version in his famous book : *My Frozen Turbulance in Kashmir*, thus : "Shah Mir asked Kota Rani to marry him. She made a pretence of acceptance. But in the bridal chamber, she stabbed herself and pointing to her intestines said: ***'Here is my acceptance'***. She soon bled to death." The version of Jag Mohan is based on general acceptability. An identical version is found recorded in another write-up: "After capturing power, Shah Mir made Kota Rani captive. He wanted to marry her but she spurned his offer. She was then forcibly put into the harem of Shah Mir. She committed suicide the next morning".

Kota Rani thus turned out to be the last Hindu ruler of Kashmir immediately preceding the establishment of Muslim rule by Shah Mir, which continued for over 200 years. Kota Rani was an intelligent, an effective strategist and an excellent diplomat who faced numerous vicissitudes at her personal and diplomatic level, with pluck and courage. She was a benevolent thinker who is said to have launched numerous welfare programmes for the common masses. She saved the city of Srinagar from frequent floods by getting a canal, named ***Kota-Kul*** after her name, constructed. This canal gets water from river Jhelum at the entry point of city and again merges with the river beyond the city limits.

Kota Rani can be considered to be a martyr. She could have accepted the marriage proposal of Shah Mir and could have thus enjoyed power for the rest of her life. But she chose to die to save her honour and uphold her faith. Her marriage to Renchan must have taken place when she must have been very young and under duress. Her second marriage to Udayandeva was to protect her throne, her religion and her community. Her decision to embrace death saved her from ignominy and was, therefore, perfectly in order. It rather immortalized her. In this regard, she can be compared to Rani Padamavati (Padmani) of Chitorgarh who along with all the women of the fort preferred to commit *Jauhar* (self immolation) rather than suffer disgrace at the hands of the Delhi Sultan, Alaud-din-Khilji, who had decided to breeze her for his harem. It was almost around the same period—first decade of fourteenth century AD.

[Refs : Jagmohan, GMD Sofi etc.]

VIKALP IN KASHMIR SHAIVISIM

—V.N. JOTSHI (BHAT)

लोकवद्धवतु में विषयेषु
स्फीत इव भगवन्परिर्तषः।
केवलं तव शरीरतयैतान्
लोकयेयमहमस्त विकल्पः॥

"O Lord! My intensity in worldly pleasures may increase like a common man. But I should identify all these pleasures with your being so that my differentiation of it will wipe off (STV-8/3)"

There are various kinds of thoughts and fantasies called mental constructs. These are numberless offshoots, which take birth and die instantly. So, different kinds of understanding are called Vikalpas. Vikalp is also known as differentiation; difference in perception or ideating "this from that." Without duality there is no Vikalpa. Duality is the birthplace of Vikalp.

द्वितीयाद वै भयं भवति

The Upnishidas emphasis that fear is nothing but to experience the state of otherness. As per Patanjali Yog, Vikalpa means only fancy which has no basis.

As per Kashmir Shaivism all ideas such as "I and Mine", "This and Theirs" and "I am different from others" exist because of the power of the Vikalpa. If there is no thought in one's mental world that state is called Nir Vikalp or thought free. Siva is free from Vikalpas but the nature of individual experient is differentiation making.

A perfect Sidha or Yogi who experiences bliss of his own true nature does not give any credence to what is heard and what is seen. His mind is still like rock and wind less flame. This is Nir Vikalp Samadhi.

Vikalpas are both positive and negative ideas. While as positive part is selective, negative part is rejective. Vikalpa is relational i.e. subject-object relationship. Reality is non relational. There is no object outside reality. Therefore in Vikalpa one is unable to grasp reality. When integral awareness not intluenced by May develops sense of diffrence or say Vikalp diappears.

As per Parmarthsara Verse 11

सर्व विकल्पविहीनं शुद्धं शान्त लयोदय विहीनम्।
यत्परत त्त्वं तस्मिन विभाति षटत्रिशदात्म जगत्॥

''It is within Him who is self luminous without thought construct (difference in perception), eternal, transcendent, and blissful that the whole universe consisting of 36 principles is shining.'' In Pratibigyna Hridayam of Acharya Khem Raj Sutra - 18, we have विकल्पक्षय - शक्ति संकोच विकास - वाहच्छेदाद्यन्त कोटि निभालनादय - इहोपाया:।

"Dissolution of Viklpa, Sankucha and Vikas of Shakti cutting of Vahas (Pran Vayu), the practice of Koti of the beginning

and end (i.e. Adhi Koti and Ant koti or Hradya and BrahmRandra) is the Upaya."

To elucidate it further when a seeker keeps his individual consciousness concentrated on Samvit, restraining the Vikalpas that obstruct, staying in one's own nature by not thinking of anything else thus lays hold of Avikalp state, he becomes used to the habit of regarding his consciousness as the real knower, thus he attains the Turya state.

(विकल्प हानेनैक ग्रयात्क्रमेयेणेश्वरतापदम्)

In Ishwar Pratibigya it is said by giving up Vikalpa and by one pointedness of mind one gradually reaches the state of supreme consciousness. To strengthen the concept of Nir Vikalp state mention of the views of the illustrious Saint Kapla Muni suits the best. According to him the diversity which we see in this world is neither permanent nor fundamental. The fundamental substance is matter or say Prakriti which has three qualities, Satv, Rajs, Tamas. These qualities are equal and when these qualities begin to vary, various things come into being. Prakriti and Pursha are fundamentally different things. One who is deluded by Maya (affected by illusion) is called Pursha. Pursha is in no way different from or inferior to Shiva, but is in a state of duality and delusion; his real self is obscured by Maya. Every thing in this universe is a manifestation of Shiva and hence is Pursha. Pursha as Shiva is pure intelligence, though himself unmoved moves the world by His mere being or his sovereignty. We have to understand it. Prakrati develops into the apparatus of thought and understanding thought is Vikalpa. Because of current of Vikalpa, Shaki contracts and bondage comes into existence. In this state the power of Vikalpa is the cause of pain and pleasures, attachment and aversion. Because Vikalpa is incredibly powerful it is the cause of limitless complications. One can count external objects around but cannot count Vikalpa. Vikalpa can be described in following three ways :-

1. First group of Vikapa enables to carry on our daily routine in this mundane world.
2. The second group helps us to attain our true nature by understanding Para (Abeda) ParaApara (Beda Abeda) i.e. unity in diversity and Aprara (Beda / duality).
3. The third group is used to remove all the Vikalpas to attain thought free state.

Acharya Uttapal Dev has summed it thus in STV (13/16)

यो विकल्पनिदमर्थ मण्डलं पश्यतीश निखिंल भवद्वपु :।
स्वात्म पक्ष परिपुरितं जगत त्यस्य नित्य सुखिनः कुतो भयम्॥

"O My Lord ! Your aspirant when sees all this material world without any differentiation and remains filled with total super consciousness and God realization, he

remains always blissful thus has no fear whatsoever".

To understand Vikalpa we can categorize them in to four groups viz.; those in an unmanifest state, those which are beginning to manifest, those which are at the point of manifestation and those which are fully manifest - corroborating with Para, Pashanti, Madhima and Vakhuri. Vikalpa in the last three stages is in objective field. Sometines like a flush of lightening, there occurs an instant, which is free of Vikalpas, and that is the point of contact with pure consciousness or say one's true nature. At this moment one experiences a state without thought waves. The Upayas are the means to stabilize this thought free state.

We can neither remove anything from consciousness nor add anything to it. The Vikalpas which cause suffering pertain to impure knowledge. Our goal is to experience consciousness. To acquire Nir Vikalpa state we should receive the Sat Guru's instructions, practice Sadhna and keep good company. Journey of life is made through the Vikalpas arising in the mind. Through withdrawal of the sense, concentration and meditation etc Vikalpa can be climinated.

In VigyanBarav it has been explained that Vikalpa can be used in a positive way in order to become free from these Vikalpas and thus establish himself in Nirvkalp state.

सर्वं देहं चिन्मयं हि जगद्वा परिभावयेत्।
युग पन्निर्विकल्पेन मनसा परमोद्धतः॥

(Verse 63)

An aspirant will experience the emergence of the highest consciousness if he considers the entire body or the entire world simultaneously without thought construct as a form of consciousness". Again in VigyanBarav verse 74 it is clear one should experience totality of consciousness at all times wherever he finds satisfaction.

यत्र यत्र मनस्तुष्टि मनस्तत्रैव धारयेत।
तत्र तत्र परानन्द स्वरूपं संप्रवर्तते॥

Wherever a seekers mind find satisfaction let it concentrate on that. In every such case the true nature of the highest bliss will manifest.

It is worthwhile to mention here that if an aspirant does not control his mind it becomes agitated by various Vikalpas and hence gets degradation, because satidfaction of mind lies in joy and not in agitation.

A devotee should increase his mental one pointedness and become centered in that state where he forgets everthing else, there by he gets established in his own true nature and hence remains seated in a world of perpetual Bliss.

इति शिवम्

[The author is Trustee cum Secy. Swami Vidyadhar Swami Mahadev Shaiv Ashram Paloura Jammu. He lives at Talab Tillo].

SHIVARATRI —THE KP STYLE

—Dr. J.L. Tiku

Shiva-Ratri is one of the most important and auspicious festivals of the Hindus. It is celebrated almost by all the Hindus at the Global level But it holds a very special significance for those Hindus who profess Shaivite faith. Kashmiri Pandits are inherently and predominantly Shaivites. It is by virtue of this fact that we have or have consecrated some wonderful hill-side places as the abodes of Lord Shiva including Amarnath, Haramukh, Mahadeva, Buteshwar, Ishber. It is because of the same reason that during the Hindu Rule in the valley, up to early fourteenth century, breathtakingly grand Shiva temples have been raised including those at Srinagar, Wangat, Bijbihara, Parihaspura. Shiva has remained the chief deity of Kashmiri Pandits and, Shivratri their top most festival which is celebrated by them with all enthusiasm and gaiety. In Kashmiri the festival is called *Hearat* which, some believe is a distorted version of *Hara-Raat* meaning *Shiv-ratri*.

The festival of Shivaratri falls on the 13th day of the Dark-Fortnight of the Phalgun month of the Lunar Calendar. According to the Gregorian Calendar, the festival falls on any date between middle of February and middle of March. For instance, last year (2007), it had fallen on February 15/16 and this year (2008), it is being celebrated on March 5/6. In the valley the weather around this period continues to remain chilly. Though the severity of winter starts gradually ebbing down, heavy snow falls are not uncommon on/around this occasion.

There is a historical anecdote relating to the time of this festival: It is believed that Jabbar Khan, a Governor of Kashmir, around AD 1819, was not well disposed towards the Pandits and would harass them on one pretext or the other. He, with a view to slighting them ordered that the festival be held in the month of Ashad (June). The harassed Pandits had to obey. Lo and behold, on the day of the festival, now held in Ashad, it first rained and then snowed very heavily, to the great astonishment of all the valley dwellers. It was then the turn of Jabbar Khan to get slighted and he was obliged to rescind his order. The local bards composed a satire; Vuch Toan Il Jabar Jandha, Haras Ti Kurun Vandah. There was yet another Afghan Governor, Al Mardhan Khan who would also rediculo Hindus for worshiping multiple Gods/Deities But he had to bow in obeisance before th Lord Maheshwara as he has himself describe his encounter with Him thus: *Huma Asi Maheshwara Bood, Shab Shahe Ki Ma Deedam; Ajab Sanyasaya Deedam, Nam Narayan Guptan, Ba Khake Paya Buosedar Manam Harde Mussalmanam, Ali Khanar Hameedanam, Khuda Banda Parvar Booc* The Shiva-aura is so strongly pervading i the valley that even some Muslims have ha His Darashan. In 1969-70, while on m official tour to Madvah-Wadawan area, prosperous Bakerwal, Haji Ismail, personall related to me his mysterious encounter wit a Sadhu, looking like Shankara, who ha helped him to locate his misplaced flock o sheep. A Holy Flag was raised by them at th place of actual encounter.

Esoterically, the festival of Shiva-Rat is a festival of celebration—celebration of th **Merger** or the **Freedom** or the **Fina Emancipation.** It essentially implies unio

of the unit mind with the cosmic mind or Jeeva with Shiva or Aatma with Parmatma. The Shiva-ratri (night), which is in close proximity to the darkest night of the fortnight (Amavasya), is considered to be the most auspicious night for performing a deep and long meditation to lead one to the *Parma-Dhama*. Wedding of Shiva with Parvati, is a mythological version of this most profound philosophy of man's life. The real import of this nuptial-night or bridal-night or wedding-night has therefore to be understood clearly and followed unswervingly. Otherwise, celebrating the festival for the sake of celebrations is not of much consequence.

Over the centuries past, the Kashmiri Pandits have evolved their own method of celebrating the Shiva-ratri festival. This method is distinct from the method adopted by the Hindus of the planes or of the south peninsula.. We are essentially Shaivites, no doubt, but We have, somehow, been influenced largely by the Tantric Philosophy. Kashmir Shaiva Philosophy has a clear Tantra orientation. Tantra-Loka is a celebrated work of the most celebrated seer of Kashmir. Shripad Abhinava Gupta. It may not, however, be necessary to deliberate here on the issue relating to the precedence of Vedas over Tantra or vice versa. The fact, however, remain that we have been. Tantric Shaivites and as such have a tantric colouring in the celebration of our festivals especially the Shiva-ratri festival.

Our Shiva-ratri festival is about a fortnight long bonanza, starting from the first day of the dark fornight of the Phalgan month of the lunar calendar and concluding on the 15th day of it (Amavasya). Back home in the valley, the festivity would start with cleansing and white-washing the houses with good-earth cowdung mixed plaster, washing clothes and all lenin buying Puja-Samagri including fresh earthen-wares from the potters, inviting married sisters and daughters to parents' places for a day or two and sending them back essentially on the tenth day (called Dhyara-Dhaham), performing a special puja of Vagur on the twelfth day (called Vagari-Bah) before starting the principal puja on the thirteenth day or sometimes even on the twelfth day itself, depending on how the learned Pandits, having expertise in Astrolgy, would calculate the precise time for the ritual to be performed.

Our main Puja during the night *(Ratri)* is to *VATUK*, a symbol of Shiva or Shankara., represented by Earthen or Bronze Pot filled with water and dry walnuts and decorated with flowers and other material. The Parwati is represented by another smaller vessel, similarly decorated. Then there are smaller deities, such as Ganesha, Kumara etc. symbolized by other still smaller pots and similarly decorated. The actual Puja which varies from household to household takes about three to four hours. Generally, the concerned Pandit of the family would perform the puja. But in some house holds, the head of the family would perform the puja himself without depending on the family Pandit to do so. The households which would depend on their Pandits for the puja had sometimes to wait till past mid night for their turn to come for the Pandit to attend to them. After the Puja would be over, all the members would partake of the Prasadam after the day-long fast by the elders of the family.

The Shiva-ratri dinner, in any case, had to be sumptuous, whether vegetarian or non~vegetarian. Generally, in the valley, people would celebrate the festival with heavy non-veg meals, even on the day of Shiva-ratri.

Meat/fish recipes would be offered to the Vatuk-Raza also. Some people had the custom of preparing an intoxicating drink known as Panak and offer it to the Deity before partaking of it themselves. Kashmiri Pandits are traditionally meat eaters and would therefore offer their choicest meat preparations to the Deity also. Subsequently, however, a good number of KPs have switched over to the vegetarian preparations particularly on this festival. After the migration, the number of vegetarians has further increased, thanks to our association and increased interaction with the Jammu people who have been predominantly vegetarian.

The day following that of Shivaratri is celebrated as *Salaam*. It is adapted from the muslim community who celebrate the day following Idd as *Salam*. Nevertheless, this day is a day of rejoicing and real festivity. Gifts, generally in cash, are exchanged. The day is celebrated more as a funfair than as of worship and meditation.

The *Vatuk-Raza* is given farewell *(Visarjan)* either on fourteenth day or on fifteenth day (Amavasya), depending on whether the actual festival has fallen on twelfth or on thirteenth day. In the valley especially, it used to be a small beautiful piece of concluding ceremony laden with fun and frolics. Then the *Prasadam* of walnuts is partaken of and exchanged with relatives, neighbours and friends and others. That would mark the end of a fortnight long festivity though the residuary function would be held on the eighth of the following fortnight {Brighter one}, on which day the cane coverings of the *Kangris* would be burnt as a mark of end of the cold season.

There is a legend connected with the wedding of Shiva and Parvati which is delineated in one of the *Puranas* called Shiva-purana Shiva was a recluse, a half-naked loiterer, wearing only a loin cloth made of deer-skin, an opium addicted mendicant who would generally be found loitering in cremation grounds, smearing pyre-ash on his body, having a bull as his vehicle and queer-looking imps as his associates. Parvati, the handsome young daughter of the king of the Himalayan kingdom had fallen intensively in love with Shiva, mainly because of her having remained his consort in her previous life as the daughter of Daksha~Prajapat. Shiva because of his vow of celibacy, would not respond to the love overtures of Parwati. The Divine Beings *(Devtas)* who would always be at loggerheads with the Demons *(Rakshasas)* aspired for an offspring of Shiva who would help them to vanquish the Demons. They engaged the service of Cupid *{Kamadeva}* in arousing Shiva's positive response vis-a-vis Parwati's advances. After meeting initial failure with near disastrous consequences, the *Love* triumphed and the Supreme Wedlock took place. There are a lot many Puranic anecdotes leading to and relating to the actual performance of *Shiva-Lagan* which are full of fun and frolic but which, at the same time, are narrated and listened to with complete faith and devotion. Kumar was the result of this holy wedlock. The story of Kumar's birth has been told by Kalidasa in his famous classic Drama: *Kumara-Sambhavam*.

Reverting back to the philosophical and spiritual importance of the festival of Shiva-ratri, it is desirable that we should have a constant and creative ideation of it so as to make our lives purposeful.

FOOTPRINTS ON THE SANDS OF TIME

—B.L. KHAR

ALBERT EINSTEIN

"A human being is part of the whole called by us universe, a part limited in time and space. We experience ourselves as something separate from the rest–a kind of a prison for us. Our task must be to free ourselves from the prison by widening our circle of compassion."

[Einstein]

Namostatay Vishaal-Budhey - [O' you the colossus-intellect, we bow before you with all reverence]. How otherwise can an unlettered rustic like me ever think of paying homage to Albert Einstein, the giant of a man whose profundities have revolutionized the most intricate scientific and philosophical thought of the modern world? I cannot think of even peeping into the broad outlines of the scientific theories worked out by this great scientist, leave alone their intricate subtleties. However, I have felt, somehow, attracted by his formulation of the equivalence of mass and energy which according to my thinking explains, obliquely though, the import of ***Siva-Sakti-Relationship*** which forms a corner- stone of the most of the Hindu Philosophies, particularly that of the Saiva-Darshan. This idea has been elaborated by me, separately, earlier, in the Editorial of Nov-Dec.'07 issue of this magazine, in which I also put forth a suggestion that one of the final predictions of the scientist's Special Theory of Relativity establishes, scientifically, the veracity of our ages-old Vedic Dictum: *Purnam Adah Purnam Idam.*

Albert Einstein's life was like that of any other mortal Homo Sapien: Kumaram Youvanam Jara. I feel that our conditions of birth as these relate to religion, region, race, or community in which we are born, as also our upbringing, our socio-cultural background are all accidental and may not have much to do with the shaping of our lasting personality. On the other hand, we bring something-some subtle substantial thing—with us from our past life/lives which determines our general disposition here, on this earth. The world history is replete with instances to support this contention. Examples of Chander Gupt Maurya, Abraham Lincoln, Joseph Stalin can be quoted to drive the point home.

Einstein was born into a Jewish family at the industrial city of Ulm in Wurttemberg, Germany, on March 14, 1879. Subsequently, the family shifted to Switzerland. In 1901, he accepted a position as technical assistant in the Swiss Patent Office. It is here that he worked on some original theories that were to lay important foundations for the 20th century physics. In 1905, he obtained his doctor's degree from the university of Zurich. Around the same time, he won international fame with the publication of his scientific articles including the one on his special **THEORY OF RELATIVITY,** reduced to the mathematical derivation: **[$E=MC^2$]**. In 1908, he was appointed Privatdozent in Berne. In 1909, he became Professor Extraordinary at Zurich. In 1911, he became professor of Theoretical Physics at Prague. In 1914 he was appointed Director of Berlin's Kaiser Wilhelm Institute. In 1916 he published

his general theory of relativity. In the 1920s Einstein worked on the construction of the unified field theories. In 1921, he was awarded the Nobel Prize on photoelectric work. His theories of relativity and gravitation represented a profound advance over Newtonian physics and revolutionized scientific and philosophical inquiry. He resigned his position at the Prussian Academy when Adolf Hitler came to power and moved to Princeton, N.J., where he joined the Institute for Advanced Study. Alarmed by the rise of Nazi Germany and fearful that Hitler could soon possess the Atomic Bomb, Einstein renounced his life long pacifism and persuaded President Franklin Roosevelt, in 1939, to produce an atomic bomb, a technology his own theories greatly furthered, though he did not work on the project himself. When Atom Bombs were dropped on the Japanese cities of Hiroshima and Nagasaki with devastating effect, Einstein is said to have put his head in his hands and cried despairingly. He has also said once, ***"If I had known that my theories would lead to such destruction, I would rather have been a watchmaker."*** After world War II, Einstein was offered the Presidency of the State of Israel which he declined. He, however, collaborated with Dr. Chaim Weizmann to establish the Hebrew University of Jerusalem. He died on April 18, 1955, at Princeton, New Jersy.

Giving awards and showering honours upon a person who does some original creative work for the well being of the humanity, is quite understandable. Such a person has not to run after awards; rather the awards/honours run after him/her. Albert Einstein earned Fellowships/ Memberships of all the leading scientific academies throughout the world. He received numerous awards in recognition of his work including the Copely Medal of the Royal Society of London. He was awarded honorary doctorial degrees in science, medicine and philosophy by the numerous universities and academies of the world. And, he more than deserved it all.

Imaginably, Albert Einstein was a *Brahma-Jniani* or a *Brhama-Carya*, in the truest sense of the terms. We can easily get a glimpse of his religious philosophy from his following sayings :

"A knowledge of the existence of something we cannot penetrate, of the manifestations of the profoundest reasons and the most radiant beauty— it is thios knowledge and this emotion that constitute the truly religious attitide; in this sense, and in this alone, I am a deeply religious man".

"I do not believe in a personal God and I have never denied this but have expressed it clearly. If something is in me which can be called religious then it is the unbounded admiration for the structure of the world so for as our science can reveal it." [1954]

I feel impelled to liken him to *Ashtavakra of Treytuya, Krishnadyapayan the Vyasa of Dwaper,* and particularly to *Kannada of Kali* who can be treated as his fore-runner in propounding the theories relating to the structure of Atom/Universe.

On the death of Mahatama Gandhi, Albert Einstein had said, *"Generations to come will scarce believe that such a one as this ever, in flesh and blood, walked upon the earth"* With all humility, I am strongly driven to pay my homage to the great inward-outward-looking scientist/saint of our times, with the same words.

[Ref : For Biographical sketch: Inter N; Readers Digest Books: How it is Done; Facts at you finger End]

LOVE IS GOD

—Vijay Kaul

It is true that love is very necessary for leading a happy life and life is just like the hell without love. After coming in this mortal world, a child is loved by all but as he grows up, there goes on coming a change in others' love for him and with passage of time it diminishes to a great extent but the devotee's love for God never changes or diminishes.It goes on increasing day by day.

Love is as vast as the God Himself but some selfish and narrow–minded persons - not understanding its vastness, have a great love for their nears and dears only. Because of attachment, they are always tense. Instead if they develop in themselves quality of pure love for all, it will give them immense pleasure and satisfaction. God will surely shower His grace and blessings on us if we serve all with love especially the needy ones. Sai Baba also says, "Serve all, love all". Service and love go together.God is omnipresent. So, if we love and serve any person, it means we love God.

If we want to get God's love, we should develop good qualities in our character and should always keep ourselves away from bad qualities like hatred, anger, ego etc. We should always speak truth. Then only all will believe us and love us.It is a good saying that "think before you speak". So we should always try to be polite and speak sweet.Sai Baba also says, "Help ever, hurt never". If we serve food etc to beggars with love, they will become happy and God will also give us courage to serve such persons more and more and to face every situation boldly. We should also respect all the elders and aged persons and love all the youngesters. Not only human beings, we should treat animals, birds and even the small creatures also with love. On seeing all this, the God will come in any form to love and bless us.

Love for God gives us everlasting joy. It is very necessary for us to lessen our desires, otherwise in fulfilling our unlimited desires we will have no time for loving God and we will loose the chance of getting His love in turn. God himself says," Love me and get love from me". God always helps and takes care of those who love Him. For instance; he saved His great devotee 'Prahlad' everytime his father 'Harinyakashipa' tried to kill him.

Love is as a great weapon in the hands of a man. A person can make even the impossible tasks also possible with love . But our worldly love is all vague and temporary whereas God's love is all truth and everlasting. He is so merciful that if we offer him even a flower with love, He will accept it and will always keep an eye on us and will make us free from all miseries.

We should not deny the fact that love and God are one and the same thing. If we always live in love and love the God with full faith and devotion, it will help us in getting liberation and reaching the goal very quickly because love is God and God is love.

H.No. 6, Kabir Chowk
Roop Nagar (Jammu)

OUR COMMON MOTHER FROM AFRICA

—Prof. Bansi L. Kaul

The Foundation of the modern science of Genetics was laid by an Austrian monk named Mendel in 1865. He did wonderful cross breeding experimental work on garden peas and discovered the principles of inheritance which have come to be universally known as Mendel's Laws.

It may sound incredible but is true that the same principles of inheritance apply to mankind as to peas and even to cats and flies. The inheritance of characters in sexually reproducing organisms follows the same Mendelian principles. And, as we know, man is a sexually reproducing organism.

Research in Genetics all over the World encompasses varied fields. It is being pursued with results of great consequence for mankind in the fields of agriculture, horticulture, microbiology, medicine, animal and plant sciences to name only a few.

The word "Genes" has now become fairly common in usage. Most people now understand that genes have something to do with traits. So there are good people with good genes and bad people with bad genes. A cobra has poisonous fangs because it gets such genes from its parents. That is so simple.

Now what is it that makes up genes? Genes are segments of an organic substance called DNA (Deoxyribonucleic acid). This substance is found in Chromosomes and also in Mitochondria (small particles found in cells). Both the types of DNA pass from the parents to their offsprings.

Research in human genetics has lately come up with the revelation that every human being alive today carries mitochondrial DNA that can be traced back to a single woman who lived in the Eden of Africa about 150,000 years ago.

Stephen Oppenheimer has now come out with a book "Out of Eden: The peopling of the World" [Constable, £ 18.99, 440pp] tracing the roots of mankind. His book refers to the well documented and published work of Rebecca and her fellow geneticists in America who had isolated one tiny portion of our DNA, our mitochondrial DNA -which we inherit solely from our mothers and which is kept intact-unlike chromosomal DNA shuffling of genes that happens at reproduction- and track it back through the female line to a single population of pre-historic woman in Africa.

The work of Rebecca et al has at one stroke solved the long-running debate about whether the present human race had originated in Africa and spread out from there or whether they had evolved separately from different populations in different places. Oppenheimer pieces together the story in

his book. Through a vivid synthesis of DNA studies with archaeological, climatic, anthropological and other findings, he comes to the conclusion that not only are all humans descended from one African mother line, but that all non-African people derive from a single daughter of that mother.

The question is as to why, how and when did our ancestors leave that original motherland in Africa to populate the whole globe? Oppenheimer claims that instead of heading for Europe they headed by a southerly route, about 80,000 years ago, already equipped with language and an array of technologies.

Hopping from island to island in boats across the Red sea to the southern Arabian Peninsula, this daughter of "Eve" and her genetic family then went around the coast of India to South and East Asia. Within 10,000 years descendants of these colonists had reached Australia, 20,000 years before the first modern humans arrived in Western Europe.

In the meantime offshoots from that original coast-trotting group pushed inland, using river valleys to penetrate the mountain ranges that block off Central Asia and the Middle East. At the same time, other adventurers spread north from South-East Asia into china, Japan, Mongolia and ultimately America.

Drawing on evidence from the other part of our DNA that is passed on intact- the Adam-line, or non-recombining DNA of the male Y-chromosome to bolster his theory, Oppenheimer unravels in fascinating detail a complex history of progressive colonisation and cultural evolution.

There is a question that many may ask. Why is it that the major races of mankind differ so much in their features, if they have come from a single mother? The story of the evolution of races is closely knit with the vast reaches of time and space. As continents shrunk and swelled and ice caps advanced and retreated, the array of human populations evolved and our faces changed shape, our bodies grew lighter or heavier and our skin colour lightened or darkened.

What seems to us a mass of differences is in fact an ever-shrinking pool of genetic diversity. As we are the children of one mother, we are dangerously placed in this ever-evolving world. For example we are ill equipped to fight new diseases like Bird flu and AIDS. ***It is really unfortunate that despite having made strides in all fields of science and technology, humans are fighting and killing each other for no valid reason. Innocent people including women, children, old and infirm are maimed or killed in mindless violence and suicide bombings. In a brave new world there is need of resolving conflicts of race, religion and territory and work towards greater welfare of mankind bound together by the bond of being the sons and daughters of a common mother from Eden of Africa.***

LAL DED -THE IMMORTAL SAINT

—M.N. KAK

Lal Ded, or Lalleweshri belonged to a well to do family, which instead of joys and comforts brought woes and sorrows for this woman, who took to meditation to enter into an eternal and indivisible communion with God and His love. She was subjected to a great torture by her mother-in-law and she never came to terms with her husband. She was charged with being immoral. Circumstances became hateful and due to the reasons beyond her control, Lalleshwari affectionately known as Lal Ded or Lala Arifa or Lal Moj (Moj means mother in Kashmiri) grew sick of this mundane and materialistic world to the extent of saying good bye to it. She came out of the home which was no place for her to live. The roaming life freed her of the duress, she experienced in her home, which left her dejected.

Lalla from the very beginning was a sophisticated individual pure at heart and in mind. It became impossible for her with the environs, which troubled her. She underwent many sufferings and agony. Genteel, soft and polite in conviction and deeds, Lalla seethed at the hollowness of this world, which only humiliated her sensitive self. She only felt shattered, but light of wisdom, which emanated from the within guided and inspired her to find bliss in communion with God.

Lalla moved about fearlessly from place to place. She watched and observed; the fickle and valueless systems ailed her. She was averse to rigidities and blind traditions and wanted people to look at things with a rational approach. Her message was that field of action be strengthened and this was possible only if people adopted and chose a path of righteousness. According to her, peace of mind prevails and contentment follows only if we are pure in deeds. She chided vehemently the rituals and opposed distinctions of caste or color, creed or status; she revered and recognized the virtues of all religions, which lead to the same goal. For her, the main thing was discipline not dictated by circumstances or other compulsions or constraints but that which springs from within and this alone can lead to a state of bliss and contentment.

Lalla's vision was telescopic and her verses crossed the local barriers. In her verses there is eternal truth, there is eternal message, which can relieve. She is said to have been, in frequent contacts with great seers and fakirs, who contributed towards enlarging her vision, though herself, she was an embodiment of wisdom, knowledge and light. It is said that this dancing ascetic was influenced by the Iranian Saint Sayyad Shah Hamdan, who lived in the valley those days. P.N.K Bamsai in his book, "Kashmir and Central Asia" writes " ....the Syed came to Kashmir where he and his followers were given shelter by Sultan. Here.... contact with famous saints of Kashmir Lalla the prophetess and Nund Rishi ...." "..... the sayings of Lalla and Nur-u-din Sheikh (Nund Rishi) show an influence of Sufism....". Through her verses she taught the essence of Shaiva teachings to the common man in Kashmiri, understood easily and appreciated. Shaivism, truly speaking produced a great saint poetess in LALLA. Both Hindus and Muslims were overdrawn to her, they listened to her and treasured her outpouring, spoken on a note of spontanty. She abhorred rigidities. She openly castigated the hypocritical man of religion. She asks :

1. Oh ! you mistake truth for what is false?
2. A meager understanding that you took to other's faith.
3. Why that mind cannot think what is true?

The sayings (verses) of Lalla are so rich that time has stamped a permanence on these.

Time has been unable to dull the freshness, appeal and meaning of what she said. She was a woman, who was freed from doubts and fears says Lalla. "All impurities within me, I burnt away. I came to be known as pious Lalla, only when I drew unto Him, only when I was, just there, waiting for His grace"

She was an outstanding poetic genius and is credited with extending touch and graceful dimensions into Kashmiri poetical literature, which is revered, and treasured as a great gift handed by her.

In her sayings, there is mysticism, the verses are didactic but these are sung even to this day. The main essence of her sayings which finally accumulate into Shavian philosophy is eschewing passion, Omnipotence and Omniscience of God, immortality of soul, experiencing delight in knowledge, righteousness of mind, the will to know God, who is one and only one etc.. matters. An important thing about composite culture of Kashmir is that it assimilated richness & beauty. The graces of various cultures combined in Kashmir's composite culture are synthesized into a healthy and vigorous blend. Many benevolent, tolerant and considerate rulers gave a lot of patronage to Kashmiri cultural ethos. The people of the valley enjoyed a religious independence.

Lalla advocated service to humanity. Service according to her is the best thing and while serving one should not be guided by who is being served. The best way to remember and serve God is the service of his creatures. Lalla said that people's praise or condemnation should not guide behaviour. Accordingly, in her life time, she was left unaffected by people's praise or finding fault. Her temperament was really constant, she never fretted, nor furmed but maintained that calm and dignity; she had completely merged into the infinite. She was so to say always in a wave of rapture, she says :

"Let people make fun, let they cheer me,
Let they say what they feel they should,
The world, if it chides me, talks bad of me,
This no malice, shall breed against them".

She scolded the hypocritical priest, as she was vehemently opposed to his manners and moods -, she disliked hypocrisy, but wanted a plainness in one's behaviour, Herself she was genteel by disposition. a grace emanated. She admonished a purity, she advocated surrender to Him from within, which alone can lend peace, grace and contentment to tread the path of God Realisation.

She says :

"Stones, these temples made of, the idols too of stones, foolish Pandit, stones and stones around, which will you worship?

Better is the union of mind and soul.
"See and feel Him around and within,
This you can and while you breathe,
Come close to Him, search Him from within,
When thou art no more, how can you findHim ?
Self from thee this you eliminate.
Ponder over it, only you can when self is effaced"

According to her, non-attachment is the basis of a comfortable and peaceful life. Freedom from lust and desire are the basic essentials which land one in bliss and contentment.

She searched, looked for and analyzed and had commented, "After searching & seeking I found God within my own soul".

Lalla is rightly ranked as one of the greatest and most noble women of Kashmir. She deserves a place of honour. Her influence on Kashmiri psyche has been profound. Hindus and Muslims respect and remember her. Her memory is reverenced by all. Sir Richard Temple says that in her method of teaching her doctrine by means of verse, Lalla is at once mystical and transcendental.

[The learned author is Associated with Shastri Memorial Higher Secondary School, Patoli, Jammu]

A WORD ON HEALTH CARE

HEADACHE

—Dr. J. L. Saraf

Headache is a pain in the head and neck region that may be a disorder in its own right or a symptom of an underlying medical condition or disease. The medical term for headache is **Cephelgia.**

Headaches afflict almost everyone at one time or the other. Most headaches are functional, being caused by temporary upsets, and are not related to any organic changes in the brain. They are often nature's warning that something is wrong somewhere in the body. The actual pain, however, arise from irritation to nerve endings in the shoulder, neck, and scalp muscles, and also in the smooth muscles encircling the blood vessels which serve these areas.

There are three major types of primary headaches : Migraine, Cluster Headache and Tension Headache.

The causes of migraine headaches have come to be debated since 1940s. Migraine headaches are characterized by throbbing or pulsating pain of moderate or pulsating pain of moderate and severe intensity lasting for four hours to as far as three days. The pain is typically felt on one side of the head. The migraine headache worsens with physical activity and are often accompanied by nausea and vomiting. Patients with migraine headaches are hypersensitive to lights, sounds and odours.

Cluster headaches are of the nature of recurrent brief attacks of sudden and severe pain on one side of the head. Such head aches may last for five minutes to three hours. The pain is usually most intense in the area around the ears. In addition to severe pain, patients often have a running or congested nose, watery or inflamed eyes, swelling in the area of the eye-brows and heavy facial perspiration. Sometimes, Cluster headaches are misdiagnosed as Sinusitis.

Tension Headaches typically result from tightening of the face, neck and scalp muscles because of emotional stress, emotional depression or anxiety. It may also result from some physical postures that cause the head and neck muscles to tense up. Tension headaches are severer than any other type of primary headaches.

Secondary Headaches are classified into Traction Headaches and Inflammatory Headaches. Traction Headaches result from pulling, pushing or stretching of pain-sensitive structures, such as brain tumour, pressing upon the outer layer of tissues that cover the brain. Inflammatory headaches are caused by infectious disease of ears, teeth, sinuses or other parts of the head.

Headaches can be treated effectively by diagnosing the basic cause of the problem which, in turn, can be managed by proper medication. The best way to prevent headaches is to build up physical resistance through proper nutrition, exercise and positive thinking. Lemon, apple and cinnamon have been found useful in treating the headaches. Hot fomentation over the abdominal region, hot foot baths and yogic exercises like *Jalneti* and *Pranayayamas* are also beneficial in treating headaches of all types.

THE HEART BEATS

I. SOLILOQUY OF THE SOUL

Bimla Raina

An unwise seeker
that I am,
I made a call
to the Supreme Master;
he said in response:
"Seek the clue
from one advanced in the path;"
urging him to describe
such a one to me,
he said in reply-
"It is the one
who frees you from duality;
having shed all pride,
such a one earns true merit
humanity, and not caste,
is his special mark".

I asked further :
"What have you written
in my lot?"
"You can see and judge that
for yourself,"
was the Master's reply.
I then asked
"What would you charge
for ferrying me across?"
He retorted thus:
"You're worth nothing,
I'm the Arbiter".

I asked,
"Why don't you reveal yourself?"
Back came the reply:
"Cure yourself of your blindness;
he alone can see
who can stand my effulgence;
your wisdom won't be
of any help!"
I pleaded back :
"You deliver all
from this world of pain,
pray, tell me,
if I'm doomed
as a lost soul."
He ended up saying
"Being of no worth
you're nothing to offer,
lacking the skill
to shape the philosopher's stone."

Tr. A.N.Dhar

From Kashmiri Piece 'Nazam
See: Veth maachhe shongith

II. POOR MAN !

Prof. K.L. Tiku

Poor man, you pluck me
to offer to your lord !
With unknown blessings I sprout
Unseen hands nurse me
The unknown touches of purity
blooms me smilingly up
The divine feeding stores in me
the treasure of fragrance
The oblations elevate my
blissful delight
O' poor man I squeeze and shiver
with the touch of a crook
Would that I were a thorn!
I would prick the crook
to make him understand
the value of the blood
of the poor
But, no, no, no,
I am a little flower
Poor man, would the plucking
make you great?
Do not you know I am
a devout and am dedicated
from the world go ?

III. A MOTHER'S PRAYER

Prof. B.L. Kaul

My misguided son
Has taken to gun
Against an imagined enemy
Living in his thoughts alone.

My misguided son
Is naive:
He doesn't know
A friend from foe.

My misguided son
Uses his gun:
Anti -social, militant
It's what they say.

My misguided son
Now trots with a gun:
Bright boy,
His teachers would say.

My misguided son.
Refuses to listen
And waves his gun
When I've something to say.
At a loss am I
Where did I err
A helpless poor
Woman, I pray
So he may
See reason
And
Give up the gun.

IV. AN ODE TO PANDIT IN EXILE

—Dr. J. L. Tiku

Arise, awake, Oh' Pandit of yore,
Move over, with honour, to your sacred shore,
The land of temples, hills and lakes galore.

Lord Rama is seeking you at Ramaradhan,
Lord Shiva, in poise and splendour, at Gangajattan,
Paravati, listening to Shiva's words, at Gauridravan.

Merciful Ragnya beckons you from wet-lands of Tulamula,
All-protecting Tiger-mounted Sharika from Chakreshwara,
Energizing Jwalla from atop the shrine of Khrewa.

The Time-Administering Kali is marking Time,
Lord Shiva is ready to perform His devastating Tandava,
The Bhairvas all are eager to strike in a popular uprising.

Nund, The Reshi has in his raptures.
Had numerous sessions with his mentor Lalla
To decree your dignified return to your home.

All the decks are getting cleared anon,
A voice is heard from the highest heaven,
Calling you to hasten your return home.

Arise'! Awake !. Oh' Pandit of Yore,
Gird up your loins and redeem your pledge
To be back in the valley—the heaven of a home.

❋ ❋ ❋

V. GEMS FOR THOUGHT AND ACTION

P.N. Tikku
[EX. INDIAN AIRLINES OFFICER]

* Never hurt anyone. Control anger by love, forgiveness and compassion.
* Think of God as soon as you get up from your bed as also when after days hard work you go to sleep. Surrender yourself completely to God (Sharnagat).
* See God in everything around you; in all beings and love them as your ownself. Never hate anyone.
* Sincerity always pays and it never suffers.
* Knowledge becomes meaningful when it is lived and not merely taught or heard or read about.
* Spritual life is meditation on reality.
* The world is the drama played by space, time and casualty.
* The world is as real as a dream and as unreal as that.
* The universe is a System of Harmony.
* The outlook of ones life depends upon ones conception of realty.
* Understanding is the soul behind the force called Will or Volition.
* There is nothing superior or inferior in this world. Everything that God has crated has a value in its own context.
* Sin is an error of understanding. It is not a thing that exists outside us like a terrifying devil.
* Bondage consists in mere ignorance of an existant fact. Liberation consists in pure knowledge of truth.
* We can control anything provided we are one with the thing.
* Prayer is Tremendous Power. It is an independent Yoga by itself and it does not require any other accessory to it.
* Surrender is the highest and most difficult human effort and a great achievement on the part of a Sadak

एक श्रद्धालु का स्व. श्री खोसा जी के प्रति श्रद्धा-विश्वास

जब तक सूरज चांद रहेगा, डैडी जी तेरा नाम रहेगा आप कर्मयोगी, कश्मीरी पण्डितों के सरताज, योगियों के योगी, आप का नाम अमर रहे। जब तक हमारा जीवन है, तब तक हमारे हृदयों में आप निवास करते रहेंगे।

वह कौन सा काम था जो आपने सम्पूर्ण नहीं किया। आप दीनों के दीन बन्धु, आश्रम की शान। आप की सदा जय हो।

किन शब्दों में मैं आपके गुणों का वर्णन करूँ।

डैडी जी महराज की जय!

उषा वली
(यू-एन-ओ लेन)

"नाम-स्मरण" एक लाभप्रद साधना

विजय कौल

इस दुनिया के मायाजाल में फँसा मनुष्य हमेशा ही किसी न किसी कार्य में व्यस्त रहता है। वह सदा ही अपनी व्यक्तिगत समस्याओं को सुलझाने में लगा रहता है। अस्त व्यस्तता भरी जिन्दगी में वह उस कृपालु भगवान का नाम लेना भूल जाता है जिससे वह तनावमुक्त होकर मन की शान्ति पा सकता है और उसकी कृपा को पाकर उसके सभी कार्य भी बड़ी सरलता से पूर्ण हो सकते है। इसलिए हमें अपनी सभी त्रुटियों को सुधारकर निरन्तर भगवत् नाम जपना चाहिए।

यों तो भक्ति कई तरीकों से की जाती है। मगर कलियुग में नाम-स्मरण को एक बहुत ही लाभप्रद साधना माना जाता है क्योंकि जिस साधक के पास विद्या, धन, बुद्धि आदि सबका अभाव हो मगर मन मे उस साध्य को पाने की तीव्र इच्छा हो वह भी नाम-स्मरण के द्वारा बड़ी सरलता से उसे प्राप्त कर सकता है। यदि हम कोई भी कार्य करते हुए हर समय और जँगल पर्वत आदि किसी भी स्थान पर लोगों की भीड़ में या अकेले में बैठकर नाम-स्मरण करते रहेंगे तो प्रभु हम पर प्रसन्न होकर अपनी दया का अमृत बरसाँएगे हमें सदैव ''मुँह में राम हाथ में काम'' वाली-बात को याद रखकर नाम-स्मरण करते रहना चाहिए। यही भगवान के ऋण से उऋण होने का सरल उपाय है। क्योंकि वे ही तो हमारे इस नश्वर शरीर का संचालन व रक्षा करते है। वे कहते भी है कि ''तुम अगर मेरी तरफ एक कदम भी बढ़ाओगे तो मैं तुम्हारी तरफ दस कदम बढ़ाऊँगा''। इसलिए हमें उसकी करूणा-कृपा को पाने के लिए बार-बार उसका नाम लेना चाहिए उदाहरणार्थः- दुर्योधन के आदेशनुसार कौरवों की भरी सभा में जब द्रौपदी को निर्वस्त्र करने का प्रयत्न किय

गया तो कृष्ण की अनन्य भक्त द्रौपदी ने अपनी लाज बचाने के लिए आर्त्त भाव से कृष्ण को पुकारा और कृष्ण ने भी उसकी करूण पुकार सुनकर उसकी लाज बचाई।

भगवान को पुकारने के लिए भगवान का नाम ही एक उत्तम साधन है। इस मिथ्या जगत में सारे रिश्ते-नाते झूठे है, सभी कुछ ही देर के साथी है। वह सच्चिदानन्द स्वरूप परमेश्वर ही हमारा सच्चा सहारा है। विशेषकर असहाय तथा विकलांगों का यदि हम अपने विश्वास को कभी भी डगमगाने न देकर लगातार उस परमपिता परमेश्वर का स्मरण करते रहेंगे तो वे सदैव हमारी रक्षा करेंगे और साथ में ऐसी शक्ति भी प्रदान करेंगे जिससे हम विकट परिस्थितियों का सामना भी मुसकुराते हुए कर सकेंगे?

भगवद्गीता में श्रीकृष्ण स्वयं कहते है कि "जो भी लगातार नाम-स्मरण के द्वारा मेरे साथ जुड़ा रहता है मैं सदा ही उसकी रक्षा करता हूँ"। इसलिए हमें ईश्वर के चरणों की शरण जाकर पूरी लगन, भक्ति, विश्वास तथा प्रेम के साथ उस दयालु भगवान का नाम-स्मरण करते रहना चाहिए। जिस प्रकार बारिश के बिना भूमि बंँजर बन जाती है और उस पर कोई भी फसल उगाना असम्भव है, ठीक उसी प्रकार बहुत चाहने पर भी नाम-स्मरण के बिना हमें भगवत्कृपा प्राप्त नहीं हो सकती। यही मनुष्य में हिम्मत, धैर्य व संयम के विकास का कारण है। भगवान विष्णु के नाम का निरन्तर जप करने के कारण ही भक्त प्रह्लाद अपने पिता हरिण्यकशिपु के अत्याचारों का सामना मुसकुराते हुए कर सका!

भगवान सभी जगहों पर विद्यमान है। हम चाहे जिस नाम से भी उन्हें पुकारें वह हमें सभी दुःखों से उभारते है। इसलिए हमें ईश्वर से विमुख होकर कभी भी नहीं रहना चाहिए। यदि हमें ईश्वर को इसी जन्म में पाना है तो हमें अंहकार को छोड़कर सदा ही नाम-स्मरण करते रहना चाहिए। क्योंकि भगवन्नाम ही हमारे अभिमान को नष्ट कर हमारी बुद्धि को विषय-वासना के चक्कर में फँसकर भ्रष्ट होने से बचाता है। हमारा मन बंदर के समान चंचल है। इसको नाम-स्मरण के द्वारा ही नियन्त्रित किया जा सकता है। इसी से हमारे मन का अँधियारा मिट कर उसकी शुद्धता सम्भव है। हर समय नाम-स्मरण करते रहने से हमारे मुहँ में सदा ही अमृत का सा स्वाद रहता है। हमें निन्दा आदि जैसी फजूल बातों में अपना समय गँवाकर नष्ट नहीं करना चाहिये। इस प्रकार हम मुक्ति के मार्ग पर भी तीव्र गति से बढ़ सकते हैं।

नाम-स्मरण के लिए ऊँच-नीच अमीर-गरीब, स्त्री-पुरुष, छोटे-बड़े आदि का कोई भेदभाव नहीं है। हम सब उस समदृष्टा ईश्वर की ही सन्तान हैं। जाति से जुलाहा संत कबीर और चमार जाति के रैदास ने लगातार नाम-स्मरण करते रहने के कारण ही इतना ज्ञान प्राप्त किया कि आगे चलकर बहुत बड़े संत कवियों के रूप में ख्याति प्राप्त की। सत्संग में जाकर भी हमें संत दृढ़ता व श्रद्धा के साथ नाम-स्मरण करने का ही उपदेश देते है। उनका कहना है कि इसी से हमें क्रोध रहित व भय-रहित होने पर सच्चा सुख न शान्ति मिल सकती है।

इस दुर्लभ मनुष्य-जन्म में आकर हमें सदा ही संतुष्ट होकर नाम-स्मरण करते रहना चाहिए। हमें सदा ही प्रभु का नाम स्वयं भी जपना चाहिए और दूसरों को भी जपने के लिए प्रेरित करना चाहिए। इसी से सबका मंगल तथा उद्धार सम्भव है। नाम-स्मरण से ही हम इस भवसागर को पार करने के लिए एक नौका के रूप में प्रयुक्त कर सकते हैं।

मकान न : 6
सैक्टर : दुर्गानगर,
जम्मू - 180013

क्राइतो

अनुवादक–

प्रो० बद्रीनाथ कौल

सुकरात के मुकदमे और मृत्यु के बीच एक बार उसका मित्र क्राइतो उसे जेल से भगा ले जाने की एक योजना बनाकर आता है। क्राइतो सुकरात से कहता है, "तुम्हें भगा ले जाने की सारी तैयारी हो चुकी है। तुम्हें मरना नहीं चाहिए, क्योंकि वैसा करने से तुम अपने मित्रों, परिवार तथा स्वयं अपने-आप को हानि पहुँचाओगे।" सुकरात इस बात को नहीं मानता। वह न्यायालय में स्वयं व्यक्त किए शब्दों के विपरीत आचरण करके ढोंगी नहीं कहलाना चाहता। वह अथेन्स के कानून का खण्डन नहीं कर सकता। चाहे उस पर लगाए आरोप झूठे क्यों न हों। कानून का मानवीकरण करके उसके साथ एक काल्पनिक संवाद में वह सिद्ध करता है कि एक सच्चे नागरिक को किसी भी स्थिति में कानून को नहीं तोड़ना चाहिए।

पात्र : सुकरात तथा क्राइतो

दृश्य : सुकरात का कारावास

क्रा० : सुकरात ! सच मानो, मैं स्वयं अपने-आप को ऐसी घोर पीड़ा और बेचैनी से तड़पाना पसन्द न करता, जैसी कि तुम झेल रहे हो। मैं तुम्हारे हंसमुख स्वभाव को खूब जानता हूँ, परन्तु जिस इत्मीनान और धैर्य से तुम इस संकट को सहन किए जा रहे हो, वह गुण मैंने तुममें कभी नहीं देखा।

सु० : क्यों, क्राइतो, मेरी उम्र पर पहुँचकर किसी भी व्यक्ति को मरने की आशंका से विचलित नहीं होना चाहिए।

क्रा० : तो भी जब दूसरे बूढ़े लोग अपने-आप को ऐसी ही विपत्ति में पाते हैं, तो उनका बुढ़ापा उन्हें इस दुःख से नहीं बचा पाता।

सु० : चलो दोनों मिलकर इस प्रश्न का विवेचन करें। मेरे तर्कों का खण्डन करके यदि तुम मुझे सन्तुष्ट कर सके, तो ठीक है, नहीं तो चुप्पी साध लेना और मुझे अथेन्सवासियों की अनुमति के बिना भाग निकलने के लिए दूसरी बार न कहना। ऐसा करवाने के लिए तुम्हारे इन प्रयत्नों का महत्त्व मैं अच्छी तरह जानता हूँ, परन्तु मुझे अपनी व्यक्तिगत धारणा के विरुद्ध नहीं चलाया जा सकता। तो हाँ, मेरी मूल धारणा को लो और मेरे प्रश्नों का उत्तम-से-उत्तम उत्तर देने का प्रयास करो।

क्रा० : करता हूँ।

सु० : क्या यह ठीक है कि हमें कभी भी जानबूझकर कोई अनुचित कार्य नहीं करना चाहिए या यह कि किसी विशेष स्थिति में कर भी लेना चाहिए या जैसे कि मैं अभी बता रहा था कि अनुचित कार्य करना हर स्थिति में सदा ही अपमानजनक और बुरा है ? क्या हम पहले से बनाई गई सब मान्यताओं को ठुकरा दें ? हम जीवन-भर एक-दूसरे के साथ वाद-विवाद करते आए हैं केवल इसीलिए कि इस उम्र पर पहुँचकर हम अपने-आप को

बच्चों से भी गया-गुजरा पाएँ ? या कि बहुमत के बावजूद हर प्रकार के परिणामों को दृष्टि में रखकर पहले कही गई बात की सच्चाई अर्थात् 'अन्याय हर स्थिति में अन्यायी के लिए अनुचित और अपमानजनक होता है' का दृढ़तापूर्ण पक्ष ले ? कहो लें कि नहीं?

क्रा० : हाँ, लेंगे।

सु० : तो फिर हमें कोई अनुचित कार्य नहीं करना चाहिए।

क्रा० : बिल्कुल नहीं।

सु० : हाँ, क्राइतो, अब बोलो, क्या हमें कोई बुरा कार्य करना चाहिए।

क्रा० : कदापि नहीं।

सु० : और बहुसंख्यकों की 'खून के बदले खून' वाली धारणा के बारे में अब तुम्हारा क्या विचार है ? यह उचित है या अनुचित है ?

क्रा० : अनुचित।

सु० : यही न कि किसी का बुरा करना या उसको दुःख पहुँचाना एक ही बात है ?

क्रा० : बिल्कुल ठीक है।

सु० : तो चाहे किसी ने हमारा कितना ही अहित क्यों न किया हो हमें किसी भी दशा में उससे बदला नहीं लेना चाहिए और न बुराई का बदला बुराई से चुकाना चाहिए, परन्तु क्राइतो, तुम ज़रा इस बात की गहराई को टटोलो और बताओ कि सचमुच अपने मुँह की कही को सत्य मानते हो ? क्योंकि जो कुछ हमने सिद्ध किया है, वह आज तक कभी भी बहुमत प्राप्त नहीं कर पाया और न कभी पा सकेगा। इस बात को मानने वाले और न मानने वाले, दोनों के चिन्तन का आधार बिल्कुल ही भिन्न-भिन्न है और इसी विभिन्नता के कारण वे एक-दूसरे से घृणा करने के सिवा और कर ही क्या सकते हैं ? इन बातों को ध्यान में रखते हुए अब मुझे बताओ कि तुम मेरे मूल सिद्धान्त अर्थात् 'किसी भी स्थिति में किसी को हानि पहुँचाना, बदला लेना, बुराई को बुराई से टालना ठीक नहीं,' से सहमत हो और तुम इसको स्वीकार करते हो या नहीं ? और क्या यही बात हमारे वाद-विवाद का पूर्वोत्तर पद होगा ? मैं सदा से इसी तथ्य को मानता आया हूँ और आगे भी मानता रहूँगा। यदि तुम इसको अस्वीकार करते हो, तो अपना तर्क प्रस्तुत करो और हाँ, यदि तुम्हारे विचार वैसे-के-वैसे हैं, तो मैं अगली सीढ़ी चढ़ता हूँ।

क्रा० : हाँ, आगे चलो, मेरे विचार वैसे-के-वैसे ही हैं।

सु० : हाँ, तो लो, मैं अगले विचार को प्रश्न के रूप में प्रस्तुत करता हूँ। क्या मनुष्य को वही कदम उठाना चाहिए, जिसको वह उचित समझता हो ?

क्रा० : उसको वही कदम उठाना चाहिए, जिसको वह उचित समझता हो।

सु० : यदि यह ठीक है, तो इसका व्यावहारिक रूप क्या होगा ? क्या अथेन्सवासियों की इच्छा के विरुद्ध जेल से भाग निकलने पर मैं किसी का कुछ बिगाड़ता हूँ ? क्या ऐसा करके मैं उन बातों का खण्डन नहीं करता हूँ, जिनका कि मेरे द्वारा कुछ भी नहीं बिगड़ना चाहिए? भागने पर क्या मैं उन सिद्धान्तों को नहीं त्यागता हूँ, जिनको कि हमने न्यायपूर्ण माना है कहो क्या कहते हो ?

क्रा० : कुछ समझ में नहीं आता, मैं कुछ कह नहीं सकता।

सु० : लो यों समझो। मान लो कि मैं किसी भी अनुमति के बिना ही यहाँ से भागता हूँ (भले ही इस काम को किसी और नाम से पुकारो) और यहाँ का कानून तथा सरकार आकर मुझसे यह पूछती है, "अरे सुकरात, यह तो बताओ कि तुम करना क्या चाहते हो ? क्या तुम अपने इस कर्म से अपनी क्षमता के अनुसार कानून और सरकार का तख़्ता ही नहीं उलट रहे हो ? क्या ऐसा राज्य कभी टिक सकता है ? क्या ऐसे राज्य का तख़्ता पलट नहीं सकता, जिसमें न्यायोचित निर्णय को वहाँ के नागरिक उखाड़कर कुचल देते हों ? इस प्रकार के प्रश्नों का क्राइतो हमारे पास क्या उत्तर होगा ? कोई भी व्यक्ति विशेष कर एक अच्छा कानून के पक्ष में बहुत कुछ कह सकता है। कानून की सत्ता उसके निर्देशों के पालन पर ही आधारित है। उसकी उपेक्षा नहीं की जानी चाहिए।" ऐसी बातों के उत्तर में शायद हम यह कहें, "हाँ, परन्तु राज्य ने हमें हानि पहुँचानी है और हमारे साथ अन्याय किया है।" मान लो कि मैं ऐसा ही उत्तर देता हूँ ?

क्रा० : ठीक है, फिर ?

सु० : फिर वही कानून उत्तर देगा, "सुकरात, क्या हमारे बीच यही समझौता था ? क्या तुम्हें राज्य द्वारा दिए गए दण्ड का पालन नहीं करना चाहिए था ?" और यदि ये शब्द सुनकर मैं किसी प्रकार का विस्मय प्रकट करूँ, तो वह कानून शायद यों कहेगा, "सुकरात आँखें फाड़-फाड़कर क्या देखते हो उत्तर दो, तुम तो प्रश्नोत्तर करने के आदी हो। यह तो बताओ कि तुम्हें हमसे ऐसी कौन-सी शिकायत है जिसके आधार पर तुम्हारे हाथों हमारा और राज्य का नाश क्षम्य माना जाए ? सर्वप्रथम हमने क्या तुम्हें जन्म नहीं दिया ? हमारी सहायता से ही तुम्हारे माता-पिता की शादी हुई और तुम उत्पन्न हुए। बताओ तुम्हें उन कानूनों पर कोई एतराज है, जो कि शादी को नियमित करते हैं ?" मेरा उत्तर नहीं के सिवा और हो भी क्या सकता है ? "जो बच्चे उत्पन्न होने के पश्चात् उसके पालन-पोषण और उसकी पढ़ाई-लिखाई को नियमित करते हैं, जिनके अधीन तुमने भी शिक्षा पाई, क्या शिक्षा-सम्बन्धी वे कानून उचित नहीं, जिनके अनुसार तुम्हारा पिता तुम्हारे संगीत और व्यायाम की शिक्षा देने पर बाध्य हुआ ?" मेरा उत्तर तो 'हाँ' ही होगा। वह कहेगा "तो हाँ, यदि तुम्हारा जन्म, तुम्हारा पालन-पोषण और तुम्हारी शिक्षा हमारे द्वारा ही हुई है, तो क्या तुम इस बात से इन्कार कर सकते हो कि सर्वप्रथम तुम हमारी ही सन्तान

हो, हमारे ही गुलाम हो, ठीक वैसे ही जैसे कि तुमसे पहले तुम्हारे माता-पिता थे ? और यदि यह सत्य है, तो तुम हमारे साथ बराबरी नहीं कर सकते और तुम्हें हमारे साथ वैसा ही व्यवहार करने का कोई अधिकार नहीं, जैसा कि हम तुम्हारे साथ करते हैं। यदि तुम्हें अपने पिता या मालिक (यदि तुम्हारा कोई हो, तो) के हाथों कोई हानि पहुँचे या वे तुमको झिड़कें, मारें-पीटें, तो क्या तुम्हें बिल्कुल वैसे ही उनसे बदला लेना का कोई अधिकार है ? नहीं, तुम ऐसा नहीं कर सकते। इसी प्रकार यदि हम तुम्हें नष्ट करना उचित समझते हैं, तो क्या तुम्हें यह अधिकार है कि तुम जहाँ तक हो सके, बदले में हमारा और अपने देश का विनाश करो ? अरे सद्गुणों के प्रचारक। क्या तुम अपनी इस हरकत को उचित ठहराने का ढोंग रचोगे ? क्या तुम्हारे जैसा दार्शनिक यह समझने से असफल रहा है कि हमारा देश हमारे माता-पिता या किसी भी अन्य पूर्वज से ज़्यादा मूल्यवान, बढ़-चढ़कर और कहीं ज़्यादा पवित्र है ? क्या तुम यह नहीं समझ पाए कि देवताओं और बुद्धिमानों की दृष्टि में स्वदेश का सम्मान बहुत ही ज़्यादा होना चाहिए ? कि क्रोध के समय इसको शान्त करना चाहिए ? इसे माता-पिता से कहीं ज़्यादा समझकर तुम्हें सम्मानपूर्वक और नम्रतासहित इससे प्रार्थना करनी चाहिए। तुम्हें या तो इसे मानकर अपने पक्ष में मोड़ लेना चाहिए या इसकी आज्ञा का पालन करना चाहिए। जब देश तुम्हें दण्ड देता है, जेल में ठूंसकर या कोड़े मारकर, तो तुम्हें इसको चुपचाप सहना चाहिए। यदि इसके लिए रणक्षेत्र में घायल होना पड़े या जान से हाथ धोना पड़े तो उफ़ तक नहीं करनी चाहिए। एक नागरिक के रूप में कोई अपने स्थान को न छोड़ें, न पीछे हटे और न किसी के सामने झुके, बल्कि जहाँ कहीं भी वह हो रणक्षेत्र में, अदालत में या और कहीं, उसे अपने प्रदेश अथवा देश के नियमों के अनुसार ही चलना चाहिए। ऐसा न करने से पहले उसे अपने देश का न्याय के प्रति दृष्टिकोण बदल देना होगा। वह माता-पिता के साथ हिंसात्मक बर्ताव नहीं करता अतः उसके लिए देश के साथ ऐसा बर्ताव करना कदापि उचित नहीं।'' क्यों क्राइतो, इन बातों का हमारे पास क्या उत्तर है ? कानून का यह कथन ठीक है कि नहीं ?

क्रा० : हाँ, तो ठीक ही तो है।

सु० : आगे चलकर यही कानून कहेगा, ''हे सुकरात सच पूछो तो तुम्हारे भागने के प्रयास से हमारा अहित होगा। हमने तुम्हें जन्म दिया, पाला-पोसा, शिक्षा दी और तुम्हारे साथ-साथ दूसरे सभी नागरिकों को अपने पास उपलब्ध सभी अच्छी चीज़ों में से हिस्सा दिया। हम अथेन्सवासियों को दी जाने वाली छूटों के आधार पर इतना भी घोषित करते हैं कि यदि कोई नागरिक बालिग होने पर, अपने नगर के तौर-तरीकों को देखकर, कानून को समझकर, हमें पसन्द न करे, तो वह अपनी इच्छानुसार अपनी सम्पत्ति लेकर कहीं भी जा सकता है। इनमें से कोई भी एक कानून उसको मना नहीं करेगा और न उसकी योजना में कोई बाधा भी डालेगा। कोई भी व्यक्ति, जो हमें या इस नगर को पसन्द नहीं करता, जो किसी उपनिवेश या कहीं और निवास करना चाहता है, अपनी सम्पत्तिसहित यहाँ से

कूच कर सकता है, परन्तु जो व्यक्ति हमारे राज-काज तथा न्यायपद्धति से भली भाँति परिचित होते हुए भी यहीं निवास करता हो, वह अप्रत्यक्ष रूप से हमारे साथ यह प्रण करता है कि वह सदा हमारी आज्ञा का पालन करेगा जो हमारी आज्ञा का पालन नहीं करता, हमारे विचारानुसार उसकी भूल तिगुनी है। पहली यह, कि हमारी आज्ञा भंग करके वह अपने जन्मदाता की आज्ञा भंग करता है। दूसरी यह, कि वह स्वयं दिए गए वचन को भी भंग करता है और हमारी आज्ञा को भंग करके वह हमें यह भी नहीं दिखाता कि यह आज्ञा अन्यायपूर्ण है। हम इस विषमता को किसी पर लादते तो नहीं, बल्कि हम उस व्यक्ति के लिए दो रास्ते रख छोड़ते हैं। या वह हमारी आज्ञा का पालन करे या अपने दृष्टिकोण से हमें सन्तुष्ट करे। यह हमारी धारणा है। वह कोई भी रास्ता न अपनाये, तो हम क्या करें ?''

''तो हाँ, सुकरात, यदि तुम अपने मन की करते हो तो उपर्युक्त सभी आरोप तुम पर लग जायेंगे और यह बात समस्त अथेन्स में, विशेषकर तुम पर ही लागू होती है।'' मान लो, अब मैं उनसे पूछता हूँ कि विशेषकर मुझ पर ही क्यों ? तो उनका उत्तर बहुत ही कठोर होगा, परन्तु उचित भी कि विशेषकर मैंने ही उस प्रण को शिरोधार्य किया है। उनका तर्क यों होगा, ''हे सुकरात, यह तो प्रमाणित ही है कि तुम्हें यह नगर और हम कभी बुरे नहीं लगे। सभी अथेन्सवासियों में से यदि कोई यहाँ निरन्तर रहता आता है, तो वह तुम्हारे सिवा और कोई नहीं। तुम इस नगर को कभी नहीं छोड़ते, इसीलिए तुम्हें यह अवश्य ही बहुत प्यारा होगा। तभी तो खेलों को देखने के लिए भी तुम केवल एक बार नगर छोड़कर इस्थमस के सिवा और कहीं भी नहीं गए। सैनिक सेवाओं को पूरा करने के अतिरिक्त तुम और कभी भी दूसरे स्थान पर नहीं गए और दूसरों की भाँति तुमने कभी यात्रा भी नहीं की। दूसरे राज्यों और उनके कानूनों से परिचित होने के लिए तुम कभी उत्सुक न थे। तुम्हारा लगाव सदा ही हमसे और हमारे राज्य से रहा। हम सदा ही तुम्हारे विशेष कृपापात्र रहे और हमारे शासन से तुम सदैव सन्तुष्ट रहे, जिस बात का प्रमाण यह है कि तुमने इसी नगर में अपने बच्चों को जन्म दिया। यदि तुम्हारी इच्छा होगी तो मुकद्दमे के दौरान तुम देशनिकाला ही अपना दण्ड निर्धारित करवाते। उस समय यही शासन तुम्हें विदेश जाने देता, जो कि अब तुम्हें छोड़ने के लिए तैयार नहीं। परन्तु उस समय तो तुमने यही बतलाया कि तुम मृत्यु को देशनिकाले से श्रेष्ठ समझते हो और तुम्हें मरने की कोई चिन्ता नहीं। अब क्या तुम इन्हीं कोमल भावनाओं को भूल चुके हो ? तुम कानून की परवाह किए बिना ही उनको नष्ट किए जा रहे हो और वह भी एक निकृष्ट गुलाम की भाँति अपने उन प्राणों और अनुबन्धों को तोड़कर, जो तुमने एक नागरिक होने के नाते हमारे साथ किए थे। तुमने हमारे अधीन न केवल शाब्दिक, बल्कि व्यावहारिक ढंग से भी कार्य करने का वचन दिया था। यह ठीक है कि नहीं ?'' इस प्रश्न का हम क्या उत्तर देंगे क्राइतो ? क्या हमें अपना दोष स्वीकार नहीं कर लेना पड़ेगा।

क्रा० : और कर ही क्या सकते हैं सुकरात !

सु० : और फिर वे क्या ऐसा नहीं कह सकते, ''सुकरात, तुम उन शर्तों और वचनों को अब पूरे सत्तर वर्षों तक परखने के बाद तोड़ रहे हो, जो कि तुमने अपनी मर्ज़ी से दिए थे। तुम्हारे सामने फैसला करने की कोई जल्दी या मजबूरी नहीं थी, न तुम किसी भ्रम में थे। इन सत्तर वर्षों में यदि तुम हमें अपनी रूचि का न पाते या हमारी शर्तें तुम्हें अनुचित दिखाई देतीं, तो तुम बिना किसी रूकावट के इस नगर को छोड़कर जा सकते थे। तुम अपनी इच्छानुसार किसी दूसरे यूनानी देश अथवा विदेश को चले जाते या तुम लासेदाएमोन अथवा त्रीट ही चले जाते, क्योंकि इन दोनों राज्यों की अच्छी शासन-प्रणाली के कारण तुम प्रायः इनकी प्रशंसा करते आए हो। परन्तु इसके विपरीत तुमने इस राज्य या हम 'कानूनों' (क्योंकि बिना कानूनों के राज्य को पूछता ही कौन है ?) के प्रति अन्य अथेन्सवासियों से कहीं अधिक प्रेम प्रकट किया है। तभी तो यहाँ के लंगड़े, अंधे तथा अपाहिज सभी जगह पर जितने टिके हुए हैं तुम उनसे किसी हालत में कम नहीं टिके। परन्तु अब तुम अपने वचनों को भूलकर उन्हें भंग किए जा रहे हो। सुकरात, ऐसा नहीं होना चाहिए। हमारी सुनो, और नगर से बाहर भागकर स्वयं को उपहास का पात्र न बनाओ।''

''ज़रा सोच लो, यदि तुम इस प्रकार की भूल करते हो, इस प्रकार का अपराध करते हो, तो तुम्हें या तुम्हारे मित्रों को क्या लाभ हो सकता है ? यह तो निश्चित है कि तुम्हारे मित्रों को देशनिकाला मिलेगा और साथ-ही-साथ उनसे या तो नागरिकता के अधिकार छीने जायेंगे या उनकी सम्पत्ति ज़ब्त कर ली जाएगी। रही तुम्हारी बात, यदि तुम किसी भी पड़ोसी नगर-राज्य जैसे थेब्स अथवा मेगारा (जिन दोनों प्रदेशों की शासन प्रणाली सुव्यवस्थित है) में चले जाते हो, तो तुम्हें वहाँ एक शत्रु ही माना जायेगा। वहाँ की सरकारें तुम्हारा विरोध करेंगी। वहाँ के सभी देशभक्त नागरिक तुम्हें कानून तोड़ने वाले अपराधी की दृष्टि से देखेंगे और इस प्रकार तुम यही प्रमाणित करोगे कि यहाँ के न्यायाधीशों ने तुम्हें यदि अपराधी ठहराया तो वह ठीक ही था। वे यही समझेंगे कि जो व्यक्ति कानून भंग कर सकता है, वह अज्ञानी जनता और नवयुवकों की बुद्धि भी भ्रष्ट कर सकता है। तो क्या सुकरात, तुम गुणवान् व्यक्तियों तथा सुशासित नगरों से भाग निकलोगे ? क्या वह जीवन भी कोई जीवन होगा ? सुकरात, क्या तुम बेशर्मी से उनके पास जाकर उनसे नाता जोड़ोगे ? उनको तुम क्या समझाओगे ? यही न कि सत्कर्म, न्याय, संस्थाएँ और कानून ही मनुष्य की उत्तम सम्पत्ति हो सकती है ? क्या तुम्हें ऐसा कहना शोभा देगा ? नहीं, बिलकुल नहीं। और यदि तुम सुशासित राज्यों को छोड़कर क्राइतो के मित्रों के पास थेस्सली जैसे अव्यवस्थित तथा दुराचार-ग्रस्त राज्य में चले जाते हो, तो वहाँ के लोग तुम्हारे जेल से भागने की बेहूदा घटनाओं से भरपूर कहानी को सुनकर आनन्द लेंगे। किस प्रकार तुमको बकरी के चमड़े में लपेटा गया या किस प्रकार तुम्हारा वेश बदलकर अन्य भगोड़ों की भाँति तुम्हारी काया पंलट की गई, यह सब सुनकर वे खूब मज़ा लेंगे। लेकिन उनमें से क्या एक भी ऐसा न होगा, जो तुम्हें यह याद दिलाए कि सुकरात, इस बूढ़ी अवस्था में कुछ दिन और ज़िन्दा रहने की व्यर्थ लिप्सा में आकर तुम्हें अपने पवित्र कानूनों को तोड़ते हुए शर्म क्यों नहीं आई ? हाँ, यदि तुम उनको प्रसन्न रखने में सफल रहे, तो शायद

कोई भी ऐसे प्रश्न न पूछे, परन्तु यदि कोई आपे से बाहर हो, तो तुम्हारी मिट्टी पलीद कर देगा। तुम वहाँ जीवित तो रहोगे, लेकिन कैसे ? सभी की चापलूसी करनी होगी, जीहजूरी करनी होगी। और तुम्हारा धंधा ? थेस्सली में बैठकर खाना और पीना। जैसे तुमने भोजन के लिए ही विदेश अपनाया हो। और फिर न्याय तथा गुणों के बारे में तुम्हारी सद्भावनाओं का क्या होगा ? मान लिया कि तुम अपने बच्चों के लिए जीवित रहना चाहते हो, तुम उन्हें पालना चाहते हो, शिक्षा देना चाहते हो, तो क्या उनको अपने साथ थेस्सली लेकर उन्हें अथेन्स की नागरिकता से विच्छिन्न करोगे ? उनको तुमसे यही वरदान मिलेगा क्या ? कहीं तुम्हारी यह धारणा तो नहीं कि तुम्हारे जीते-जी (भले ही तुम उनसे दूर क्यों न रहो) यहाँ पर उनकी देख-रेख और लिखाई-पढ़ाई अच्छे ढंग से होगी, क्योंकि इस स्थिति में तुम्हारे मित्र उनका ध्यान रखेंगे ? कहीं तुम ऐसा तो नहीं सोचते कि तुम्हारे थेस्सली में रहने से तुम्हारे मित्र उनका ध्यान रखेंगे और यदि तुम्हारी मृत्यु हो गई तो उनका ध्यान नहीं रखा जाएगा ? नहीं सुकरात, ऐसा नहीं होगा। यदि तुम्हारे साथ मित्रता का दावा करने वालों में ज़रा भी मानवता हो, तो वे अवश्य ही किसी भी स्थिति में, तुम्हारे बच्चों का ध्यान रखेंगे।''

''इसीलिए सुकरात, तुम हमारी सुनो। हमारी, जिन्होंने कि तुम्हें जन्म दिया, पाला और पोसा है। न्याय को त्याग कर संतान और जीवन के मोह में न डूबो। सर्वप्रथम न्याय की सोचो, तभी परलोक में जाकर देवजनों के सम्मुख तुम क्षम्य दिखाई दोगे। क्राइतो के कहने पर चलने से न तुम, न तुम्हारा कोई सम्बन्धी इस संसार अथवा परलोक में ही ज्यादा सुखी, पवित्र या सत्पथ का यात्री बन सकता है। अभी तुम कानून का नहीं, मनुष्य का शिकार बनकर हमसे बिछुड़ रहे हो। तुम्हारा स्वरूप एक कुकर्मी का न होकर, एक निर्दोष, दुखी सज्जन का है, परन्तु यदि तुम बुराई के बदले बुराई करने और खून के बदले खून लेने पर तुल जाते हो, हमें दिए वचनों को तोड़ते हो और स्वंय को, अपने मित्रों को, अपने देश को और हम कानूनों को हानि पहुँचाते हो, तो हम तुम्हारे जीते-जी तुमसे नाराज़ रहेंगे, क्योंकि ये सभी वस्तुएँ ऐसी हैं कि इनकी ओर तुम्हें आँख उठाकर भी नहीं देखना चाहिए। इसके अतिरिक्त हमारे दूसरे बन्धु अर्थात् परलोक के कानून तुम्हारी एक शत्रु की-सी दुर्गति करेंगे, क्योंकि उनको मालूम ही होगा कि तुमने हमें नष्ट करने में कोई कसर बाकी न छोड़ी। इसीलिए सुकरात हमारी सुनो, क्राइतो की नहीं।''

प्रिय क्राइतो, यही वह अवाज है, जो कि एक रहस्यवादी साधक के कानों में सुनाई पड़ने वाली बांसुरी की तान के समान मेरे कानों में गूँज रही है। यह गुंजन ऐसी है कि मैं कोई दूसरी आवाज़ सुनने में बिल्कुल असमर्थ हूँ। मैं जानता हूँ कि जो कुछ तुम फिर से कहोगे, बेकार ही होगा, फिर भी यदि तुम कुछ कहना चाहते हो तो कहो।

क्रा० : नहीं, सुकरात। कुछ नहीं।

सु० : तो फिर मुझे मेरे हाल पर छोड़ दो, ताकि ईश्वर के निर्देशानुसार ही उसकी इच्छा पूरी करूँ।

[विश्व अमर ग्रन्थमाला से उद्धृत साभार : हिन्द पॉकेट बुक्स दिल्ली [अनुवादक ''इगनो'' के एक सेवानिवृत्त प्रोफ़ेसर]]

व्यायाम के लाभ

– अनमोल राज़दान

व्यायाम शब्द का संधिछेद है वि+आयाम। आयाम का अर्थ है- विस्तार। अर्थात् (शरीर को) विस्तार देने वाली विशेष क्रियाएँ व्यायाम कहलाती हैं। व्यायाम शब्द के भीतर ही उसके लाभों की व्याख्या छिपी हुई है।

व्यायाम सोद्‌देश्य क्रिया है। अपनी शरीर की हर एक क्रिया को मज़बूत बनाने के लिए तथा भीतरी शक्तियों को तेज करने के लिए जो भी क्रियाएँ की जाती हैं, वे निश्चित रूप से शरीर को लाभ पहुँचाती हैं।

व्यायाम करने से मनुष्य का शरीर सुगठित, स्वस्थ, सुंदर तथा सुड़ौल बनता है। हजारों की भीड़ में कसरती बदन वाला व्यक्ति सहज ही पहचान लिया जाता है। कसरती व्यक्ति का शरीर-तंत्र स्वस्थ बना रहता है। उसकी पाचन-शक्ति तेज बनी रहती है। रक्त का प्रवाह तीव्र होता है।

व्यायाम का प्रभाव मन पर भी पड़ता है। जैसा तन, वैसा मन। शरीर जर्जर और बीमार हो तो मन भी शिथिल हो जाता है। उत्साह और उमंग से व्यक्ति जिस भी काम को हाथ लगाता है, वह पूरा हो जाता है। निराशा दूर भागती है। आशा का संचार होता है। व्यायाम के साथ अनुशासन का सीधा संबंध है। कसरती व्यक्ति के मन में संयम का स्वयमेव संचार होने लगता है। स्वयं के शरीर पर संतुलन, मन पर नियंत्रण आदि गुण व्यायाम करने से स्वयं आते हैं।

अतः प्रत्येक व्यक्ति को व्यायाम करना चाहिए।

आहाहो क्लर्की – आहाहा क्लर्की

वो खरगोश की चाल ऑफिस को जाना
वहाँ शाम तक काम में जी लगाना
अँधेरे में कच्छुए की मानिंद आना
बगल में लिए टोकरी "एरियर" की
आहाहो क्लर्की - आहाहा क्लर्की

सदा "सद्‌वचन" "जी हुज़ूर" और "बेहतर"
सदा "यस सर" और सदा "वेरी वेल सर"
झुका सर हो आँखें हो फर्शे-ज़मीन पर
इताअत ज़्यादा हो हक़ से बशर की
आहाहो क्लर्की - आहाहा क्लर्की

नहीं दूध मक्खन की मेवे की आदत
लड़कपन से थी मुर्गी अण्डे से नफ़रत
समझते हैं हम इसको एला ज़ियाफत
कटोरी जो मिल जाए आलू मटर की
आहाहो क्लर्की - आहाहा क्लर्की

ज़िन्दा कौल मास्टर जी (1885-1966)

महा महोपाध्याय श्री गोपीनाथ कविराज के अनमोल मौखिक विचार

अनुवादिका-

प्रो० डा. कौशल्यावली

"अब भगवांन् की प्राप्ति सहज हुई है-पहले के समान कठिन नहीं। वह अपने को उपलब्ध कराने के लिये नीचे अवतीर्ण हुए हैं। केवल अब अपनी आंखों को खोलने का प्रयोजन है, किन्तु हमें आँख खोलनी नहीं आती। सच्ची आँख खोलने के लिए सरल विश्वास का प्रयोजन है, किन्तु वह भी हमें नहीं है। अर्जुन का विश्वरूप दर्शन श्री भगवान के विभूति दर्शन के मध्य में ही निबद्ध था- उनकी शक्ति का थोड़ा ही प्रकाश उन्होंने किया था।"

एक भक्त जिज्ञासा किए थे- 'सरल विश्वास किस उपाय से होता है' ? उत्तर में आचार्यदेव बोले थे- "इस के लिए प्रयोजन है निष्ठा, अभ्यास और बालक सुलभ सरलता- जिस प्रकार बालक को भूत का भय दिखाने से वह वहाँ जाना नहीं चाहता, उसी प्रकार सत्य रूपी भूत विशेष स्थान पर है, उस पर सरल चित्त से विश्वास करें।"

"सहज साधन एवं सम्मुखभाव आज के दिन की मुख्य बात है। जीव जब दुर्बल होता है- तब सर्वमंगलमय उस से कुछ और नहीं चाहते। चाहते हैं केवल उन के प्रति दृष्टिनिक्षेप। वे हमारे सम्मुख उपस्थित हैं। वे चाहते हैं हम उन को आमने सामने देखें। उन की निकटतम उपस्थिति का हमें बोध होना चाहिए। उन का सम्मुख भाव पहले समझना होगा- उस के बाद (निकटतम उपस्थिति के) बोध का प्रयोजन। इस सम्मुख भाव का बोध होना अत्यन्त कठिन है- इस लिए पहले उसे बुद्धि से (Intellectually) समझना होगा। एक आँख सब समय हमें देखती है। उसी आँख के प्रति हमें दृष्टिनिक्षेप करना चाहिए। वह दृष्टि जिस किसी दिशा में हो सकती है- पूर्व, पश्चिम, उत्तर, दक्षिण। हमारी दृष्टि भी होगी दिव्य दृष्टि। तब सब समय हम उस को देख पायेंगे, अनुभव कर पायेंगे। To feel his presence. यह दिव्य दृष्टि दर्शन महर्षि देवेन्द्रनाथ को डलहौज़ी पहाड़ में हुआ था, तब वह इसे समझ नहीं पाये थे। रवीन्द्रनाथ ने अपने पितृदेव की इस दिव्य दृष्टि की बात का बार-बार उल्लेख किया है। उन्होंने गान रचना में कहा है- "तुम हर नयन में रहते हो।" इस अनुभूति के माध्यम से अनन्तमय की इस सृष्टि का द्वार हमारे निकट उन्मुक्त होगा। हम आनन्दलोक में विचरण कर पायेंगे। तब हमें और कोई दुःख नहीं रहेगा। तब जगज्जननी हमारा समस्त भार उठा लेगी। किन्तु उससे पहले वह देखना चाहती है, क्या उस की सन्तान उस को पाने के लिए सचेष्ट है ? एवं उस चेष्टा से वह क्लान्त है। एकमात्र उसी अवस्था में सन्तान के सम्मुख आविर्भूत होती है।"

न्यायवैशेषिक के अनुसार आत्मा का धर्म केवल सत् है। चित् एवं आनन्द मन के धर्म हैं, प्रकृति के गुण में वह होते हैं। सांख्य के अनुसार आत्मा केवल सत्य नहीं, चित् भी है- वह उन का नित्य धर्म है। वेदान्ती के मत में आत्मा सत्, चित् और आनन्दमय है- वह उन का नित्य धर्म है। शैव मत में (वैष्णव मत में भी) आत्मा केवल सत्, चित्, आनन्दमय नहीं- यह विशुद्ध सत्त्व है-यह अप्राकृत सत्त्व है-प्राकृत सत्त्व, रजस्, तमोगुण के बाहिर है। उसके फलस्वरूप आत्मा गतिशील लीला का आधार है।

शाक्त मत में आत्मा केवल सत्, चित्, आनन्दमय एवं केवल सत्त्वमय ही नहीं, उसके साथ चित्शक्ति है-जिस शक्ति के फलस्वरूप सत्-चित्-आनन्दावस्था की उपलब्धि होती है। इस को शिव-शक्ति रूप कहा जाता है। शक्ति रहित शिव शव है। यही शिव-शक्ति युगल रूप क्रम में एक रूप में परिणत होता है।

अन्तर्बहिर्दृष्टि एक ही दृष्टि की दो दिशा है। बहिर्दृष्टि खण्ड है। अन्तर्दृष्टि व्यापक है-Universe। इस अन्तर्दृष्टि के प्राप्त होने पर जड़वाद एवं अध्यात्मवाद में कुछ भी पार्थक्य नहीं है। इस अन्तर्दृष्टि की प्राप्ति तृतीय नेत्र द्वारा सम्भव है। हम दो चक्षु द्वारा केवल खण्ड भाव से देखने में अभ्यस्त हैं। अखण्ड भाव में देखने के लिए अन्तर्दृष्टि का प्रयोजन होता है और वह तृतीय नेत्र के द्वारा सम्भव है। इस तृतीय नेत्र में सरल दृश्य गोचर होता है। वर्तमान, भूत, भविष्यत् सहज में ही दिखाई देता है। हमारे वर्तमान की दो चक्षुओं की दृष्टि टेढ़ी होने से खण्ड वस्तु प्रतिभात होती है।

आवरण दो हैं-जीवात्म का आवरण एवं परमात्मा का आवरण। जीवात्मा का आवरण अज्ञान का फल है एवं उस को काटने से आत्मज्ञान की प्राप्ति होती है, किन्तु परमात्मा की प्राप्ति अथवा भगवान् दर्शन नहीं होता है। इसलिए प्रयोजन है परमात्मा का आवरण दूर करने का। यह आवरण दूर होता है केवल भगवान् की इच्छा से। इसलिए उन की कृपा की अत्यन्त आवश्यकता है। उन की कृपा के बिना उन को पाने का और कोई उपाय नहीं है।

विरह मिलन का सेतु है- विरह मिलन को मधुर करता है। दुःख, दारिद्र, रोग, शोक इत्यादि जीवन में न रहने पर, आनन्द-स्वरूप की उपलब्धि यथार्थ भाव में नहीं होती- इसलिए इन सब का प्रयोजन है।

वेदान्त में आत्मस्वरूप की उपलब्धि नेति नेतिं के माध्यम से कही गई है, अर्थात् आत्मा देह नहीं, मन नहीं, बुद्धि नहीं इत्यादि। सब कुछ नकारने के बाद जो शेष रहता है, उसे आत्मा कहा जाता है। आत्मा क्या है यह स्पष्ट नहीं कहा गया है-केवल कहा गया है चैतन्य स्वरूप। किन्तु तन्त्र में, "मैं क्या हूँ, कौन हूँ", स्पष्ट कहा गया है। तन्त्र है योग का पथ और वेदान्त है वियोग का पथ। वियोग के पथ में कैवल्य प्राप्ति हो सकती है। उस पथ से आत्मा परमात्मा में लीन होता है, किन्तु पूर्ण अहन्ता का बोध नहीं रहता है। इसलिए योग के पथ में सब कुछ का रूपान्तर होता है। छोटे अहं का पूर्ण अहन्ता के साथ मिलने का प्रश्न रहता है-इदं रूप का अहं रूप में परिणत होने का प्रश्न रहता है। मायिक आवरण के परिणाम स्वरूप इदं रूप ही अहं रूप से प्रतीत होता है। वस्तुतः यह नकली अहं है। इदं भाव से जब वास्तविक अहं भाव का उदय होता है, तभी उस का पूर्ण प्रकाश पूर्णाहन्ता में गरिणत होता है।

वही सब हुए हैं (सब रूप में है)-इसके ऊपर ज़ोर देना है। वही पापी, तापी, वही योगी है। वह अन्न में है, वही विष्ठा में है-वही सर्वत्र व्याप्त है। संक्षेप में यह ब्रह्माण्ड चिन्मय है।

हमारा वर्तमान देह मायिक देह है। दीक्षा के बाद बैन्दव (शुद्ध) देह प्राप्ति होती है। मायिक देह और बैन्दव देह का कार्य साथ-साथ चलता है। मायिक देह प्रारब्ध का फल है। प्रारब्ध समाप्त होने पर कर्म समाप्त होता है एवं देहपात होता है। बैन्दव देह के कार्य के फलस्वरूप मोक्ष प्राप्ति अथवा मुक्ति होती है। किन्तु वह मुक्ति तो कैवल्य-प्राप्ति कही जा सकती है-उससे भगवत्प्राप्ति नहीं होती। कैवल्य प्राप्ति के बाद भी यदि भगवत्प्राप्ति की इच्छा जागरूक रहे एवं उन की कृपा-प्राप्ति हो, तभी भगवत्प्राप्ति होती है।

["परमार्थ प्रसङ्ग" से उद्धृत]

गवड्न्युक सफ़

कॉशुर हिस्स

आह ! खोसा सॉब

पण्डित त्रिलोकी नाथ खोसा सॉबुन अकस्मात् स्वर्गवास स्पदुन छु 'कश्मीरी पण्डित सभा' जम्मू खॉतुर अख अलमिया। गर्युक ज़्युठ दराव च्वपु दम करिथ जानानस समखुनि। अमा पोंत कति फेरि व्वन्य। अवल फरवरी 2008 ई० शोक्रवारि दोह छि खोसा सॉब सभायि हुन्दिस दफ़तरस मंज़ लगभग ज़ु-डाय घण्टु दफ़तरी कॉम करान। सोरुय ओस ठीक। तमि विज़ि हयकि हे नु कॉंह ति सूचित कि यि मा छु युहुन्द दफ़तरस मंज़ ऑखरी दोह। अमा मोतस कति छु कलण्डर आसान। त्रेयमि फरवरी शामन ति ऑस्य बिल्कुल ठीक। पर्नेनिस नेचविस कृष्ण जीयस सत्यु करयरव वारयाह कथु तु त्रोवुख आराम। तिम ऑस्य प्रथ दोह सुबहन पाँचि बजि वोथान। चूरमि फरवरी सुबहन न छु बरस गछ़ान ठस तु न ठिस। अमा यि क्या लालु छुनु न्यन्दरि वोथानुय। नेचिव खूल लोति लोति बर तु दिच़िन नज़र। टॉठ्य ऑस्य अब्दी न्यन्दरु त्रॉवमुच़। गरि वोथ हुय, श्यछ गयि चोपार्य। लुख गॅय बूज़िथ हॉरान तु दम फुटि। हयोतुख मातम पुरसी युन।

पण्डित त्रिलोकी नाथ खोसा बन्याय कश्मीरी पण्डित सभाय हंद्य सदर 1994 ई० मंज़ तु पॅतिम्यन च़ोदहन वॅरियन रूद्य लगातार जाति-सेवायि मंज़ पनुन मोलुल योगदान दिवान। यिम आय परूस पुँच़मि लटि सभायि हंद्य सभापति च़ारुनु। खोसा सॉब ऑस्य पेशिकिन इंजीनियर। जम्मू कश्मीर सरकार किस पावर ड्यवलपमेंट डिपार्टमेंटस मंज़ रूद्य पनुन फ़र्ज़ अंजाम दिवान तु रिटायर स्पदिथ कोरूख पनुन सोरुय समय कश्मीरी पण्डित समाज खॉतिर वक़्फ यानि आयितन थोवुख। यिमव दिच़ लूकु सेवायि थॅज़ अनुवॉर। यिम ऑस्य 79 वुहुर्य।

बु छुस यिमन नरवु पॅतिम्यव पाँच़व वरियवु प्यठु रूदमुत। म्य वुछ खोसा सॉबस मंज़ पॉज़पॉठ्य देवता वास करान वुछमुत। थॉज़ अनुवॉर्य ऑस्य धर्मशास्त्रस दिवान तु शास्त्रण हुँज़ कथ बोज़नु खॉतरु ऑस्य लोल वरतावान। तिम ऑस्य संत प्रकृच़ हुंद्य या देव प्रकृच़ हँद्य शोद मानव। सभायि प्यठ कथायन हुंद संज़ करुन तु सारी व्यवस्थायि हुन्द बार पानस प्यठ हयुन छि अख बॅड़ कथा। कुनि ओसुख नु सेहत ठीक आसान मगर तमि पतु ति ऑस्य वखतस प्यठ धर्म सभायि मंज़ शॉमिल स्पदिथ ज़िठ सुन्द फर्ज़ अदा करान।

खोसा सॉब ऑस्य समयिक स्यठाह पाबन्द। वखतस प्यठ गॅछ़ प्रथ कॉम पूरु यिन्य करनु तु अमि बापत ऑस्य नु कॉंह लापरवॉही बरदाशत करान। म्य वुछ अकि दोह प्रॉस्युस पुनन्यव अछव कि अख बेमार पण्डित जी, युस कमिताम कम्पु प्यठु ओस आमुत पर्नेन्य नोस्खु हयथ, दवा अननुक ओसुस नु सामर्थ।

खोसा सॉबन वुछ नोस्खु। रिंग कॅरनु तु सभायि हुंदिस अकिस मुलॉज़िमस दोपुन यि नोस्खु नि तु पन्दाहन दोहन सोम्ब अन दवा। कैंह काल गछ़ित आव सु दवा हयथ। दवा तु नोस्ख करून बेमारस हवाल तु सूज़ुन घुर वापस। दवा ओस ओनुमुत मलॉज़िमन नवन शतन रोपयन। खोसा सॉबन कोड़ चन्दु बॅटवु तु बिल कॅरनु अदा। बु रूदुस वुछान खोसा सॉबुन दिवतॉय रूप।

खोसा सॉबनि गर्युक माहौल तु छु ज़न त देवलोकुक माहौल।

खोसा सॉबस ऑस्य रुत्य संस्कार। तिम ऑस्य संस्कारवान। दपान खॉलिस अख यूगी या महान सन्त छु स्वरुगचि न्यनदरि शोंगान। अथ छि वनान 'शांद दिथ मरून' यि छुनु प्रथ काँसि नसीबस आसान। कर्मवान, धर्मवान तु संस्कारवानुय छु यि गथ प्रावाना। दपान अथ प्रावुच़ प्यठ छु यमराजु ति रश्क करान।

खोसा सॉबस ऑस्य भगवत गीतायि प्यठ यछ़ तु पछ़। प्रथ वरी छु यहिन्दि गरि 'गीता अनुष्ठान यज्ञ' स्पदान। म्यॅ छि तिम कमि लोलु ममी जी सुत्य बिहित अग्नु वॅतुर हुमान वुछमुत्य तु थदिहटि गीतायि हँद्य श्लोक परान ति बूज़िमुत्य।

खोसा सॉबुन अचानक स्वर्गवास स्पदुन छु कश्मीरी बटु समाज खॉतिर स्यठाह तकलीफ़ देह। बासान छु वति पॅद्य म्यनान गव हंगुमंगु बोनि क्राफ तु शुहुल रोव।

परमात्मा दियिन तिमन वैकुंठस मंज़ जाय।

—भूषणलाल कौल

कॉशर्‌यन वनवास्यन हुंद अदबी सफर

मोहन लाल आश

1990 तस मंज़ वोत प्रानि कशीरि हुंद र्‌यशुत अंद! माय, लोल म्वहबत यार दोस्त, अंग ऑशनाव सप्‌दय सियॉसी व्वलुहॅर्‌यशि हुन्दय शिकार। किहीं रूद नु पथ कुन। व्यतसतायि मंज़ रलेयिं खून क्वलु। अलमदारु हुंद मुकुदस आसतान आव नारु बुज़्य करनु। बे ग्वनाह तु बे यारु मदद गार लूकन यिमन मंज़ अकलियती फिरकु सरस ओस यिहुन्दय् मकानु आयि ज़ालनु। बागन हुन्दय् मेवु दार कुल्य आयि चठन। कांह अख छु नुअथ कथु जवाब ह्यकन दिथ जि ऑखुर यिमन लूकन कया खता ओस।

यलि नु चलु नु बगॉर दोयिम कांह चारु रूद यिम आयि सोरुय केंह मनसॉविथ अकिस दज़ु वुनिस स्यकि मैदानस मंज़। अथ कारवानस सुत्य गॅयि अॅदीबन, अफसानु निगरन, मुसॅविरन, तु शॉयरन हँज़ अख छ्‌वख ति रलु। बसरो सामन, बानु बुहुर्‌य ह्यथ वानु वानु फेरनु तु डेरु छ़ारनु बापथ लुकन हँद्‌य वरंडा तु बाथ्‌रूम वान्य किरायि प्यठ ह्‌यनस मजबूर।

अॅथ्‌य सुत्य लॅज अदबी आगॉही हँदिस पेचदार तु पुरख़ार तसॅवुरस ज़िंदुगी। सोंचन त्रायि मंज़ गॅयि सुनॉमी तूफानचु लहरु शॉमिल। मीज़ान डॅल्य, अम्य् दयत नारु त्रठन सीनु दोलु। तु नारु ब्रहुल्य शार पेयि थनु।

> स्य मंज़ नारु त्यवंगलन ज़ुवान म्यॉन्य शार
> छि खूनय सुसर हिव्य प्रथान म्यॉन्य शार!
> बुतल यलि गछ़ान शीर बुज़्य चारसू
> स्वदरशन चक़ुर ज़न बनान म्यॉन्य शार। 'आश'

कशीर स्वनु महरॅन्य यम्युक ज़िकिर बुद मज़हबकिस तारीख "महवा मशिच" किताबि मंज़ मेलान छु, यथ मंज़ दरुज छु जि मधयानतकस आयि हिंदोसतानुय खूबसूरथ अछुदॉर कशीर हवालु करनु ताकि सु करि कशीरि मंज़ बुद मज़हब अवामस मंज़ मकबूल करनुच कूशिश।

यिहय कॅशीर यति बुद्ध फलसफु, शिव फलसफु, रैश फलसफु तु इसलॉमी तवहीद लुकन हुंद वुरुन तु वथुरुन बन्योव आयि सियॉसी व्वलहॅर्‌यशि मंज़ ह्यनु।

सियॉसी चालबाज़व तु समॉजी ठगव बदुलोव सॆद्‌यन तु सादु कॉशर्‌यन हुंद सोरुय सकाफ़ती निज़ाम।

जलायि वतन गछ़नुक कॉद बा मशॅकत आव अकलियॅती फिरकस ड़्यकस मरनु। कॉशर्‌यन अदीबन लॊग नासटॉलिजियिस फ़्युर। तिमव यॆलि डंडक वनुक राज़ु राम ति कशकील ह्‌यथ जंगलु पतु जंगलु फेरान वुछ, यिमन बासेयि पनन्य दग हना सॊतान। ति क्याज़ि अवतारस ति प्यव हिजरतुक सॉलाब तु नारु तॅत्य च़ालुन्य। अमिस ह्‌यन पनन्य दग हना कम सपदॅन्य तु यि लॊगे बॆयि तखलीकी अमलि हॅन्द्य ऑम्य पन वुठनस कुन, हालांकि रावन त्यल्युक सु दोद ह्‌युक न ॲम्य खॅटिथ थॉविथ युस दोद ॲमिस वॅर्‌ययि वादव प्यठु लार्यूमत ओस। शायिर रूद न व्वन्य र्‌यवायच़ हुन्रिस कॉदस मंज़, बल्यकि द्राव अमि न्यबर तु लोगुन वनुन –

अपारि बठि छॆ मॆ लॅर जाय बॆयि स्वनु सुंद प्रंग
बे वायि युप्य न्युव यि कदॅल तु तार मा रूदुय।
(तेज रावल)

वछस तछुन अमा जिगर यि कुस पुछ़ान
नॆदॅरि मंज़ स्वपुन वुछुम ज़न तु कनु खुजूरन ब्वडवि
ज़ंगु मछ़न। दग वॅछुम, जिगर छ़्यॊनुम त चॊलुस
(रतन जवहर)

यि छु क्वहनु बेमार-ॲमिस छु ग्वडय यलाज गलथ
गोमुत-ऑमस अंदि नु दवा फल्यव सुत्य किहीं
(चमन लाल 'चमन')

अम्य बालु व्यलॉस्य अदीबन खोर कंवासस अकुय रंग। क्रुहुन कुटु काल अफसूसनाख सूरति हाल। गाशि लुयि अंदर अचि हे मगर कति। अथ ऑस नु कुनि सफेद टॆच ति। अमिस बासेयि स्वप्नु महल पॅथरिस यिवान लायनु। कद्र तु समॉजी असूल मिसमार गॉमॅत्य-सियॉसी निजाम दरहम बरहम तु इकतिसॉदी निजामस स्वसुर लॊगमुत र्‌यवायच़ि फुचिमुचु। आदरश तु प्वसतकु कागज़ क्यम्यन ऑसन मंज़।

ॲथ्‌य पॊत मंज़रस मंज़ ह्‌यॊत गॅरीबुल वतन कॉशिर अदीबन लेखुन, मगर बे कॅसी तु बे बॅसी हिंदिस अथ अलमनाख सफ़रस मंज़ ति द्‌युत अम्य थेकुन लायख अदबस कॅन।

बकोलि महमद यूसुफ टेंग "इशॉती लिहाज़ु छु जॊम कॅशीरि खोतु कति कोर ब्रॊंह"

डाकटर भूषण लाल कोल सॉबस 2007 तुक कलचरल अकादॅमी अवार्ड द्‌युन छु अमि कथि हुंद सॊबूत ज़ि जॅमिस मंज़ छु न सिरिफ जान अदब थनु प्यवान बल्यकि स्यठाह जान अद्‌बुच आबयॉरी ति छि सपदान।

(जॉरी)

मे छुनु याद प्यवान केँह

मोती लाल रैणा 'सन्यासी'

कॅम दियुत यि य़मुन नाद मे छुनु याद प्यवान केँह
कॅम कॊर यि शहर बुरबाद मे छुनु याद प्यवान केँह।

या ऑस्य यि कर्मुन्य हान नत करादि इलॉही
नतु द्राव कसताम मुराद मे छुनु याद प्यवान केँह

यिम वाँसि हँद्य संत साद ज़न ऑस्य शॊंगिथ सॉरी
वुछ काँसि मा कॊर वाद मे छुनु याद प्यवान केँह

या ऑस्य यि शीरीनि अज़लस जोरि जुदॉयी
नत बाम्बरयोव फरहाद मे छुनु याद प्यवान केँह

कॅम हय्चु बॉगरुन्य यि आदम रतुच ज़ियाफत
कॅम ॲन्य सालस जलाद मे छुनु याद प्यवान केँह।

सॅमिव सॉरी यियिव छि आदमियत मिटावॅन्य
कॅम कॅर यि कथ इरशाद मे छुनु याद प्यवान केँह

यथ शोरु बरुच बुतरॉच़ मंज यति ज़ोरु चीरान हॊट
सॅन्यॉसय ति दियुत अख नाद मे छुनु याद प्यवान केँह।

मकान नम्बर–118
दुर्गा नगर, स्यकटर–3
पोस्ट ऑफिस, रूप नगर, जम्मू।

क्या करव

एम. एल. सॅन्यॉस्य

गाटल्यव करि ग्यजि हवावन क्या करव
प्यव बेकलन ननिवानु तावन क्या करव

पुर छ्यन्यन छा घरु त्रॉविथ रोज़ुवुन्य बुलन्द ख्याल
होव कुडुर मोंख असि ज़मीनन आसमानन क्या करव

कर्मु लॉनिस ओस लीखिथ यि अज़लु न्याय
कुस राह लदव अॅस्य हकीमन लुकमानन क्या करव

रावु रॉव असि पनन्यव अथव पननी बका
कम ग्रावु सोज़व वॅन्य तुफानन क्या करव

कोसमव सॊंमबलव नकॉरय आबशाख कॉर जवाब
मुशकिलन दिच़ जाय स्यकिल्यव गुलिसतानन क्या करव

श्रीभटव दोर मायायि हलम बड़शाहव तुल फसाद
कस मंगव वॅन्य अदलु इन्साफ अफसानन क्या करव

हवसु मत्यव दिच़ थफ ज़मानस वरगु पॉठय
दुशमनी कॅरय असि पनन्यव बेगानन क्या करव

यलि न "संयॉस्य" आव बराह शूभिदार शाहरन अन्दर
दॅदवनन तय नंगु पहाडन बियाबानन क्या करव

ब छुस रोवमुत

विजय सागर

नोव नोव डेर् करुन वतु छवु पतुहय ज़ि क्वसु वदल छियिवान। ग्वडय ऑल्य नाश..... पननि आयि न वथुन बिहुन... न्यबर अन्दर नेरुन फेरुन। शुर्‌यन कट्यन सकूल बदलावुन...अेडमीशन.... सकूल गछ़नुच त यिनुच सबील कड़न्य... तु बकुय परेशॉन्य यि... फुटज्यन सामानु गंडुन... बिसतर बापथ रज़ु... नॅविस डेरस ताम सामानु निनुच कांह सूर्थ कड़न्य... अगर डेर् नखय ओस तु सामानु नॅरव्य न्युन तु पानस ऑड सामानु अॅती त्रॉविथ नाफ गंडनावुन्य... तु अगर डेर् दूर ओस तु सामानु ट्रैकि मंज़ या टागुं रेडस क्यथ वातनावुन युतुय योत नु नॅविस डेरस प्यठ सामानु लंजि डंजि थावुन छि अरव बॅड कोम। युथुय चोकु सामानु खोलव मंज़ गछ़ि निकुन पॉल्यशि डबु नीथ... बिसतर बन्द खोलव... शीशु चुन तु शेअॅसतर खंजि नेरन... शेवु व्वकुस गॉब... र्‌यतु वाद यियि नु अल्यकस पनुन मोज़ु ख्वर अथि... मॉल्यकेन्य मारि पान... तस आसि नु मसालु डबु मज़ फुटवॉट्य पोंसु अथि यिवान....

तॅमी ओस अज़ चूरिम डेर् बदलोवमुत... सामानु गॅंड्य गॅंड्य ओस छेनिथ प्योमुत... आशनि ओसुस ट्रॅंक तु बानु बुह्रय दोलु दोलु थॅविथ आरज़ी किचन बनोवमुत ऑखुर करिहे तिक्या... ल्वकुट्य शुर्‌य ऑसिस बतु मंगान... माता जी ऑस डेर् वाल्यन हॅंदि कूलरस निशि सॉविथ थॉवमुच़-जनानि दितुस मॅंज़ी चायि कपा कॅरिथ... तॅमी ति ज़ोन गॅनीमथ-व्वलु चिहिस खंडस कडव व्वशुला... बिसतर बन्दस सुत्य दितुन डॉरव तु चायि गोला गोला चवान चवान हेच़नस ज़िपु गछ़नि... कप थोवुन बानु ब्वहरि प्यठ... आशनि कुन त्रॉवुन आरु हुच़व च़ेशमव नज़रा तु वोथ व्बन व्बन-

परुस येलि जेमि लूख यसलु तुलमल सखरेयि तस ति गनेयि कल-सूंचुन यि गामस बनि तिमा बनि वछ़रि ति मामनि वछ़रि ति... बुय छुस र्‌वगॅं मंज़ु क्वगुं फोल ज़ि नोन नेर्... ज़नान ऑसुस नु गछ़नस इजाज़थ दिवान अमापोज़ बशीरुन्य चिठ्य हॉविथ ज़न ब्यूठ तस दिल डॅंज़ि...''वुछी चु मा छख बेकुल''... वुन्यक्यन छु मोकु... खड़ कर् दीवी हुन्द दर्शुन पतु गछ़ु डर्‌यकशन आफिस द्ववु सॅरविस बुकस कांह न्याल नेरि... बॅशीरन छु ल्यूखमुत ज़ि तस छु कुसताम डर्‌यकशन आफसु ज़ॉन्य। बु हय छुस सोंचान ज़ि युथ मोकु ति यियि नु ज़ांह।

तुलमुल वातुवुनुय वुछ तॅम्य पननि गामुक मासटर जियुन नेचुव ऑरिफ थानदार युस तस कलास फूयलो ह्युत ओस रजिसट्रेशन कंवटरकिस गेटस निश ति लायनु बोंह वातनुच ऑस तॉर... अख ॲकिस जॅफय छुनिथ गलु मति रॅटिथ येलि लॉनि मंज़ लूकन ब्रोंह ब्रोंह पकनस रुकावट गॅयि तु सरदार जी हवालदार वोथ ऑरफस कुन।

''जिनाब तोह्य ॲचिव ट्‌यनटस मंज़... बु रोज़ु तामयेत्यन ड्यूटी प्यठ'' ऑरयफस आयि कोबिस लथुय दवा। ''जिनाब तोह्य ॲचिव ट्‌यनटस मंज़... कुतिस कालस रूद्य तिम अख ॲकिस मुदय गॅंडिथ वुछनि... ॲशिश गोख नु थक। तिम द्रनवय चायि टेन्टस मंज़... कुतिस कालस रूद्य तिम अख ॲकिस मुदय गॅंडिथ वुछनि... ॲशिश गोख नु थक। ... अमा पोज बनसी लालस तोग नु किंही येलि ॲर्‌यफन दीवी ब्रोंह कनि गर् कॉसि ओस नु गिलु तु शकायथ.... यिनु बापथ कसम करनोव।

अज़ ओस सुबुह प्यठय न्युक न्युक रूद प्यवान। तस ओस ऑर्‌यफस सुत्य पतुन गाम गछ़ुन। यातुर्‌य ऑस्य वसन क्यथ जोम नेरान, सु ओस व्वतलान बोड़ान....खबर क्या क्या खयाल ऑसिस यिवान... गरु क्युथ सना गरु

कति छु गर... तेम्य तुल ट्यनटस ब्रूंठिम पलव थोद। दीवी कुन कोरुन बुथ... बोनि वॅथरन प्यठ ऑस्य रूद् फेर्य म्वखत् फेल्य हिव्य शूबान... तॅम्य कॅड्य द्वशवय अथ् न्यबर तु रूद् फेर्य रॅटिन्य अथन क्यथ तु लॉजिन अॅछन कुन। तस पेयि शेहलथ हिश तु सॉर्यसुय पानस फीरस तरावथ हिश। तस बास्यव ज़न माजि हुन्द्य पॉठ्य कुसताम तस वछस सुत्य रॅटिथ तसला तु दिलासु दिवान। बनसी रोज़ि हे खबर कुतिस कालस अॅथ्य गिरदाबस मंज़ यिनय ऑरिफ हुकु ट्यनटस मंज़ अवे ''व्वथसा यारा जल्दीकर''

''बड़ मुशकिली सान मीज ऑकिस ट्रहस छुटो... स्व्वदायन कोर सबब... दफतरचि गाडि छु व्वुन्य नेरुन...''

वति रूज़ खामोशी... बनसी रूद सडकि ट्रनवुन्य तरफन खाह डोरयन.... पां ज्वयनं.... विरिवारन... बालुथोगिंस... बोनि पनु वॅथरन तु फ्रसतु कुल्यन अॅछव सुत्य गारान.... तु म्वनि क्मीठ्य करान। तस ओस नु व्वन्य काँह खोफ बासान.... सोरुय ओस ती... तिमय वतु.... तिमय गाम... तिमय लूख... अमा पोज़ सुय ओस पननि मेचि़ निश दूर सपुदमत... यि क्या.... यिमा छु सोन गाम.... गामचि वति ओसुख तील त्रोवमुत यवस अख नॅव कथ ऑस... अमा पोज़ वथ ऑस सुनसान... न कुनि ज़न तु न ज़ाँपुन... व्वथ सॉ बनसी लालु गरु वोतुख। तस ज़न लॅज दिलस धफ हिश... ज़न नु सु पनुन गरु... कुनि व्वपर जायि वोत कदमा कदमा दिवान। युथुय तिम गुलु चाचुनिस दुकानस निश वॉत्य... गॉम्य गाम आव च़ॅसिथ... अड्यव रोट नालु मति... अड्यव तुल फॅक्यन प्यठ... अड्यव प्रछुस फिर्य फिर्य... शुर्यन छा खॉर्य... नबु नि माजि वोनुस... बेनि दॅपज़ि नबस कोर खांदर.... चोन हार वोत। अमीर संदिस असतानस निश त्रोवुस नॉल्य... जेबु ति नियि खांदारन गरु.... नबुनिस मॉलिस गोव शेवॅरी कबर कडान... तान्य आव ओरु नबु द्वदु कितिला ह्यथ....''तलसा हे बनु जियस दियतव थख ह्यू कडनु.... बनसीयन ज़ोन गॅनीमथ तु द्राव स्योदुय पनुन गरु कुन युस अख मेचि़ डेरु अलावु किंही ओसनु... मेचि़ बॅनिस प्यठ शुर्य पगंथा रूज़ तस थलि थलि वुछनि... तु युथुय नबु बनसी लालसी निश वोत... तस प्रुछ़ पनन्य नेचिव्य....

''अबो यि़ कुस छु''

''यि छु पॅण्डित जी''

''ति क्या गोव''

''यिमय गॅयि ना बटु''

''मगर यि ते असी ह्यू छु''

''अदु किथूय गॅछूय आसुन्य''

बनसी लालन खेयि व्वठ। बानु बोहरि प्यठ आव चायि कप पत्थर लायनु ''आशनि दिचुस क्रख''

''हे च़े क्या सा दॅलील छय! चु़ ज़न छुख रोवमुत ह्यू''

आ बु छुस रोवमुत।....

17-शिहुल
शारदा कॉलोनी, जम्मू

सॅन्य चूर

डॉ. ए. एन. प्रशान्त

दिल मे न्यूथम छालु मॉर्य मॉरी,
छोर बु कोरथस निथ होश सॉरी।
क्याज़ि सन दिथ ह्यतुथ दूर दूरो,
चारु म्योन कर लोलु सॅन्य चूरो॥
ज़्यनु चाने ख्वफ्तु प्यय शामन,
रॉछ थॉवमत्य ऑस्य कन्सु मामन।
अड़ रातन क्याह फ्वोलुय नूरो,
चारुम्योन कर लोलु सॅन्य चूरो॥
द्राख मथुरायॅ चाखो गूकल,
लोल बोरनय जसदायु वछ तल।
छुख चॅ राधायु नखि श्यामॅ स्वन्दरो,
चारु म्योन कर लोलु सॅन्य चूरो॥
ग्यानु गीता मोखु मंज़ हॅर्य हॅर्य,
थॉव पाण्डवव सुमरनि बॅरि बॅरि।
गव कोरवन सर्वनाश पूरि पूरो,
चारु म्योन कर लोलु सॅन्य चूरो॥
यनु ज़न्मस आस तनु मे छोरमख,
ग्यान गटि किन्य कुनि नो गोरमख।
पज़ि ग्यानुक प्रकाश दिम मे पूरो,
चारु म्योन कर लोलु सॅन्य चूरो॥
भावनायु चानि कोरनस बुबॉली,
छुस बु छारान कोहु बॉल्य बॉली
छायि रूज़िथ च्य क्याज़ि छुइ गरूरो,
चारु म्योन कर लोलु सॅन्य चूरो॥
यितु साथा दितुमो मे दरशुन,
वछि वोलिंजि करय पोशि वरशुन।
भक्तिभावुक दितम मे स्वबूरो,
चारु म्योन कर लोलु सॅन्य चूरो॥
प्रेयमु पोशन छुस करान मालय,
श्रीकृष्णस युन छु सोन सालय।
प्रशान्त दिलु बोज़ मोरली स्वरूरो।
चारु म्योन कर लोलु सॅन्य चूरो॥

शिव-शोभा कुटीर
1618, ह्ययोर सुभाष नगर
रिहाडी, जोम

हाख

प्रेमनाथ शाद

सब्ज़ी छे यिनसान संदि ख्वराकुक अख ज़ोरूरी हिसु। तवय छे प्रथ मुल्कस मंज़ सब्ज़ी व्वप्दावनु यिवान। कॅशीरि मंज़ ति छे कुसमु कुसमु सब्ज़ीयि व्वप्दान। मसलन हाख, म्वंजि, अलु, वांगन, पालक, गाज़रि, मुजि, ग्वगजि, बंदगूबी, फूल गूबी, मीथ्य, मटर, गंडु, ओलू बेतारे। यिमन मंज़ छु हाख सरस माननु यिवान तिक्याज़ि यि छु कॉशुर्यन हुंद मनपसंद स्युन। तवय छु यि यसलु पॉठय रननु तु ख्यनु यिवान। हाख छु वॅथुरदार सब्ज़ी, यि छु कॅशीरि मंज़ प्रथ जायि स्वलबु स्वलबु आसान। गामन मंज़ आसि नु सु कांह गरु यस न पनुन्य हाकुवॉर आसि। यि छु सु स्युन युस बार बार ख्यनु सत्य यिनसान तंग छुनु यिवान। गरीब तु अमीर छि यि बड़ शोकु सान ख्यवान।

हाकस छि वारयाह कुसुम आसान मिसाले, म्वंजि हाख, खानुयॉर्य हाख, वॅहरॉच़ हाख, कावुडॉरय हाख, तोलु हाख बॊद्य हाख, कानुल्य हाख बेतरि। हाख रननुक्य तरीकु ति छि ब्योन ब्योन, मसलन छ़टुहाख-यि छु सोबूथ हाकु वॅथुर रननु यिवान। दगु हाख या चे़टु हाख-यि छु ग्वडु सिवनु यिवान तु पतु दॅगिथ रननु यिवान। यिमन द्वशवुन्य कुसमन छु नून तील तु सोबूत मरच़वांगुन त्रावनु यिवान। व्वन्य गव कॉशिर मुसलमान छि अथ च़ीटिथ मरच़वॉगन ति त्रावान। हाख छु बाकुय चीज़न सुत्य ति रननु यिवान। गाडन तु माज़स सुत्य ति छु हाख रननु यिवान।

हाकस छु आंचार ति बरनु यिवान। युस लूख टास कॅड्य कॅड्य ख्यवान छि।

कॅशीरि मंज़ छु वंदस शीन प्यवान। ब्रोंह कालि ओस नु वंदस हाख या कांह ताज़ु सब्ज़ी ब्ववान। तवय ऑस्य लूख र्‌यतुकाली हाख ह्वखनॉविथ थवान तु वंदस ख्यवान। अथ ऑस्य ह्वखु हाख वनान। हाकस छि रेंश्य गुज़ा ति वननु यिवान।

मगर व्वन्य छु वंदस मंज़ ति सब्ज़ हाख व्वप्दॉविथ मयसर आसान। शहरन तु गामन मज़ छु हाख बाज़रस मंज़ कुनुन आसान। अम्युक कारबार छु आमदनी हुंद जान वॅसीलु। पयदावार हुरनु मूजूब छु व्वन्य हाख कॅशीरि न्यबर ति सोज़नु यिवान।

दपान हाख छु इन्सॉनी सेहतु बापथ स्यठाह फॉयदुमंद स्युन। अथ मंज़ छि गुज़ॉयी तु ताकती जुज़ वॉफिर म्यकदारस मंज़ मूजूद आसान। यि छु जल जल श्रपान। कबुज़ छुनु गछ़नु दिवान। जिस्मस मंज़ छु खून बडान। अमिक्य बेशुमार ग्वन तु अफॉदियथ नज़रि तल थॉविथ छु कॉशुर्यव हाकस ग्वडन्युक तु बतस दोयिम दरजि द्युत्मुत। तवय छि वनान ''हाख तु बत गछ़ि पोशुन।''

गज़ल

मोती लाल 'मसरू

येति गव पान्यव पान्यव अज़
कुस पोंक रायव चान्यव अज़

हंग़ चॉर्य दॅद्यमुत्य वुजरन हाय
सॅकल्यक पेतन श्रान्यव अज़

म्वछि मंज़ हावस दमफुट्य ह्यथ
वछ शिठन्यारस हान्यव अज़

दल द्युत लफज़न चॉरिम कूत्य
ड्ंयठुम ती यि प्रान्यव अज़

खोंख्य हावान ति अज़ताम रूद्य
च़्यथ रॅछ वुछतव सान्य अज़

'मसरूफ' सॉबरिथ क्वह सोर्यव
गॅंज़रन रूदुस दान्य अज़

गज़ल

जुलफन कॅम्य कोंड वाश मत्यव
मॅति रोवुम यादाश मत्यव

च़े ति कर ज़ांह नतु हावस गोय
पगहुच कॅम्य रॅछ आश मत्यव

खबरुय छम कॅम्य दग ललनॉव
गटि कोंर नतु कॅम्य गाश मत्यव

छेपि लोंग सुय यस शहमत ऑस
हंगु मंगु ख्यव कॅम्य त्रास मत्यव

'मसरूफु' तॅमय सुंज़ कल मनि मंज़
ज़ान दफनॉवुथ लाश मत्यव

मकान न० 442
गॅली न० 9
गुरह, बरनाई रोड बनतालाब

श्री टी. एन. खोसा श्रद्धाँजलि

ओमकार नाथ च्वंगू

थनु प्यव मानव, यॅति कर्म करनस
केन्ह आव पतु ह्यथ केंन्ह नुवि करनस
वथ छस हॉविथ लगि योद गीता परनस
कर्मुय तारनस तु वथ रुच़ हावनस
यी ओस याद तस त्रेयलोक नाथस खोसा सॉबस॥
लोक्चार गिन्दबाशि यावुन थुरनस
पीरी स्वर्नस म्यूठ म्यूठ बावनस
मेहमान दुरी तु सीवा करनस
अनुभव रुति रुति लूकन वनुनस
याद ओस यी तस त्रेयलोक नाथस खोसा सॉबस॥
वुछुन यति ऑन्द पोख होव्लु गंडिथ द्राव
मोहताजन क्युत कर्ण बुनिथ ज़ाव
आराम त्रोवुन विदुर बुनिथ आव
दुन्यादुरी ति शुबवुन्य आसुस
यियु ओस भाव तस त्रेयलोक नाथस खोसा सॉबस॥
शूबरोवुन पीठ यथ यथ प्यठ बियूठ
बॉव्द वलुसावुन योद सफर ओस क्रूठ
ट्रेयुॅठ च़ॉलुन बस वरतोवुन म्यूठ
आही पाठ ओस न्यथ मोखस प्यठ
स्वभाव ओस यी तस त्रेयलोक नाथस खोसा सॉबस॥
खसलथ रामुनि ताबेदॉरी
स्वभाव सोदामुनि म्यत्राचॉरी
दासभाव अर्ज़नु कमानुदॉरी
सीवा सारन्यिु तु ताबेदुरी
क्याह क्याह नु तस ओस त्रयेलोक नाथस खोसा सॉबस॥

TRANSFORMING KPS INTO A SOCIO-CULTURAL HUB

(CONTND.)